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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., April 21, 1927

NEW SERIES
VOLUME XXIX, No 16

Pastor A. Reily Copeland will have with him Wade House and Jeff Wall in a tent meeting in Waco, April 17 to May 29.

Dr. R. G. Lee of Citadel Square Church, Charleston, S. C., is helping Pastor W. H. Morgan in a meeting at First Church, Hartsville, S. C.,

Pastor S. W. Sproles of Gallman and New Zion Churches paid us a brief visit and shows that he is happy in his work, and the people are treating him royally.

Twenty-one were added to Avondale Church, Jacksonville, Florida, in a meeting in which W. M. Bostick preached. A new church building will be erected.

The Glenwood Church, Easley, S. C., passed most commendatory resolutions in regard to their pastor, Rev. R. G. Joiner, who comes back to Mississippi as pastor at Waynesboro.

Mr. J. W. Stumph died at the home of his daughter, Mrs. C. W. Anderson at Gulfport, aged 92. His son is Mission Secretary in New Mexico, formerly pastor in this State.

Be sure and read and heed the Laymen's Call for a prayermeeting at Broadway Church Louisville the evening of May 3rd, the night before the meeting of the Southern Baptist Convention.

You have doubtless seen the advertisement of the Illinois Central railway in the Record, giving direction about reaching Louisville for the Southern Baptist Convention. It would be well for you to take the matter up with your local agent immediately or write to Mr. W. Byrns, care I. C. R. R., Jackson, Miss., and secure reservations.

Some of the brethren are having their annual spell of apprehension about what may be said or done at the Southern Baptist Convention and with uplifted hands and eyes are praying the rest of the brethren to please avoid any controversy. All right we are for peace and progress. But it might be a good thing to muzzle some of the leaders who have a way of going up and down making provoking speeches at inopportune times and places. It reminds us of a story of Rastus, who called to his mother, "Mammy, make Ephriam hush up; ev'ry time I hit him on the head with a hammer he hollers."

The cost of high living as well as the high cost of living is responsible for the depleted gifts to missions from the churches, whether the churches are rural or metropolitan. Does not the miraculous development of the automobile industry alone account in large part for the ragged missionary situation? Investment in a motor car with its depreciation and expense of upkeep naturally reduces the average man's ability to support the church. If a sacrifice must be made by the family in order to live within its income, the church and its benevolences will be the first to suffer. We do not speak of the radio, the high-priced theater, the lower-priced movie; but we have a feeling that much money spent for these things must necessarily reduce both the ability and possibly the inclination of thousands of church members to give anything appreciable for the support of religion.—Ex.

MAKE APRIL OFFERING AS IF CHRIST WERE SITTING OVER AGAINST THE TREASURY

For nine years Mississippi Baptists have paid as they have gone. But we have not gone far enough.

There should be no resting place until all of the tithe has been given. When this has been done, get your breath and go the second mile with an offering.

We go up to Louisville May 4th to give an account of our stewardship for twelve months. Nothing less than our best will produce an uplifted countenance for Mississippi Baptists.

Send all offerings Monday following fourth Sunday.

Pray earnestly with Christ's commands and a sinful world before your mind's eye; then give.

Receipts for April on the 16th were \$25,720.87. For the whole month last year they were \$51,000.00.

—R. B. Gunter,
Corresponding Secretary.

Dr. Gunter reports that the receipts for the boards work are a good bit in excess of the same time last year. Be sure to see that your church makes its offering and be sure to send it in before April 30.

The Biblical Recorder and Western Recorder both oppose the suggestion of a debt paying campaign next year. The first because they have a campaign of their own in North Carolina; the other because we have had campaigns aplenty.

How good the chancellor of the British Exchequer must feel to have reduced the debt of the nation in one year from \$37,792,000,000 to only \$37,773,000,000. The British are said to be paying war debts at the rate of nearly two billion dollars annually. War is a right expensive luxury, even when measured in money.

Dr. Norman W. Cox, pastor First Church, Savannah, Ga., is a member of the Committee on Business Efficiency of the Southern Baptist Convention. He was not present at the meeting which finally formulated the report. He has a suggestion which he may introduce as a recommendation in Louisville. It is to the effect that a new board, called General Board of the Southern Baptist Convention, which shall be chartered to take the place of the Home Board, the Education Board, the Inter-Board Commission, the Hospital Commission, and the Social Service Commission. That this board consist of 45 members, one being from each state and District of Columbia, eighteen at large and nine near the domicile of the board. That these 45 be divided into standing committees on Administration, Missions, Evangelism, Education, Church Extension, Hospitals and Social Service. There are other recommendations incidental to the work. But it seems to us that if we want to combine these various items under one board, it could be done by committing them all to the Home Board. However, it would necessitate definite instructions to the Home Board as this board had been very timid about undertaking anything new.

Evangelist Mordecia F. Ham will succeed Dr. Lincoln McConnell as pastor of First Church, Oklahoma City.

S. G. Posey, pastor Coliseum Church, assisted J. L. Wise, pastor Valence Street Church, in a meeting last week. Both of these churches are in New Orleans.

Dr. L. E. Hall will preach at Shubuta on the fourth Sunday in April, at Laurel first Sunday in May, Prospect in Montgomery County the second Sunday in May.

The Southern Baptist Convention meets in Louisville May 4th. We publish again this week a list of hotels. There are going to be lots of Mississippians there.

Pastor W. S. Landrum requests prayer for the meeting at Monticello beginning May 21st. He is being assisted for ten days by Evangelists Kyzar and Canzoneri.

Brother J. W. Mayfield of McComb is assisting in a meeting at Forest. The singing is being led by brother Riley of Logansport, La. Pastor Jenkins is expecting a gracious meeting.

All the discussion about the shortage of preachers will seem hardly in place to the member of a little church which has 30 preachers recommended to them as soon as they are without a pastor.

One objection to a church having a membership of several thousand members is that it almost certainly ceases to be democratic in its method of conducting business. That is another way of saying it ceases to function in the New Testament way. God had to scatter the members of the Jerusalem Church to give them something to do.

The State Board of Health has sent out to every mother of young children in this State a letter, urging that every baby be vaccinated against small pox and diphtheria by the time it is a year old. By this means it is believed that the State may soon be rid of these two diseases. Certainly for the baby's sake and for the public good this ought to be done.

Elsewhere in this issue will be found an article by brother J. H. Heath of New Albany on Tithing and Missions, the chief point of which is that some people do not contribute to the denominational program because they want to specify to what objects their contributions shall go. It is the right of everybody to designate his offering to any object he wishes. This is allowed by the Convention, and there is no interference with it. The pastors should tell this to their people.

Brother Fleetwood Ball in Baptist and Reflector says:

Three professors in the Oklahoma Baptist University of Shawnee, Okla., were recently summarily discharged by the board of trustees charged with teaching evolution and beliefs contrary to the tenets of the Baptist faith. A petition signed by 90 per cent of the student body has been circulated demanding that the trustees give the discharged faculty members a rehearing.

DR. GEO. W. LEAVELL GRIPS STUDENT BODY IN MIGHTY APPEAL

By R. L. Holmes.

Dr. Geo. W. Leavell, returned medical missionary from China, delivered the Missionary address on Missionary Day, April 16, at the Baptist Bible Institute. As it was the last missionary day of the session, his address was a fitting climax to all the great addresses delivered this year.

"Napoleon, while resting by the pyramids of Egypt over a century ago, said that if ever the sleeping giant in China should awaken he would startle the world," said Dr. Leavell. Our missionaries have helped to awaken him. That was a great day when the brethren used to pray for the open door. In due time, God flung wide the doors; then, the challenge came to the young men and women of America to match the opportunity of the open door with their lives. "This is the darkest hour in the history of Christian Missions," he said. "Yet I believe we are going to see some of the benefits of the present turmoil and the seething unrest in China." Dr. Leavell thinks that the present conflict is going to be a testing-time that will demonstrate the real value of Christianity. One effect of the present crisis will be to teach the native Christian to get under the burden. God is testing their faith. A lifting process is going on and out of it will come the pure gold that God can use. The gospel of Jesus Christ is a real power and Christianity has always flourished under persecution. "I have faith to believe," he said, "that out of all this chaos will arise order; that God will be glorified; and those doors will be opened wide."

Dr. Leavell thinks that when the war is over, the churches in the coast cities will probably be strong enough to take care of all the territory near the coast and the foreign missionaries may go into the inland territory to find mission work. By no means are we to look to China as being lost to the gospel. In South China a census was taken in many cities and the houses of all Christians were marked with a symbol that means "Jesus Christ." As people passed along the streets they often stopped at private dwellings to inquire what that sign means. "This may be but the awakening to cause the people to more thoroughly investigate the claims of Christianity. Others have had the brand put upon their bodies and in their faces so that they can say as Paul did, 'I bear in my body the marks of the Lord Jesus.'" One hundred and fifty Chinese Christians were through an angry mob who threatened their lives to attend services on Christmas morning.

In the first place China's question is political. It is a question that affects her in her relation to other nations. The Bolsheviks started intensive propaganda in China three years ago. Had we been as zealous and spent as much money and effort as Moscow we might today have a different picture. The Reds have made their strongest appeal to the students. "I have seen Chinese students under the inspiration to make 'China for the Chinese' go into dry goods stores and drag from shelves goods made in Japan." The young generation are asking about China's side of the question. The young man says to the old man. "Why did you sign that treaty that gave all of China's rights away?" "What else could I do," says the old man. And so, the day has come when China realizes she was wronged.

China's object is being exploited. Great Britain has an annual trade of \$1,000,000,000 in China. Of all goods shipped from China to other countries there is placed a duty of from 60 per cent to 90 per cent ad valorem. China is only allowed to charge 5 per cent ad valorem. The Chinese are asking is it fair. They are asking if that is the message of a Christian nation to China.

Some of the pertinent questions being asked are these: Why is it that men in long coats and

high collars are allowed to barter away the soul of China? Why is it that any vagabond can come to China and the Chinese police will be held responsible for his life, but a Chinaman cannot go anywhere? Why was it that England, a Christian nation, forced upon China the opium traffic? Why these courts and extraterritoriality, and concessions?

Dr. Leavell related many personal experiences of greatest human interest. A Chinese officer had been brought to the hospital with a bullet lodged in his skull. The soldiers told the officer that the Christian doctor would give him some dream medicine, extract the bullet and teach him the Jesus doctrine. Humanly speaking it was impossible for him to recover, but about day-break he rallied and asked for some one to tell him of Jesus. He heard the story; it was unfolded into his life. That Chinese officer was born in a heathen home but he went out praising God for salvation from sin. Another incident replete with interest was the old woman 72 years old who asked him the question, "Are you Jesus?" "I saw for the first time," said Dr. Leavell, "after ten years of service abroad how the Chinaman saw us. I realized that I was on trial. I went into my closet, closed the door and asked God for renewed strength."

Dr. Leavell closed his address with the story of his call to the foreign field. He volunteered for foreign service while attending a summer school at Louisville and was accepted as partner by a noted surgeon. He was to receive \$5,000 the first year, and then 50 per cent thereafter. It was a good practice already in a great center of population. Still there was something lacking. The work did not satisfy and failed to fill his life with joy. One night after listening to a great sermon by Dr. Henry Alford Porter, Dr. Leavell went to his room and in prayer heard anew the call to China. He was accepted by the Board and secured his passports when his mother became ill. He missed his boat and stayed in America for a month. One day he received a telegram from home from one of his brothers, "Mother has just found out that you are delaying your passage on her account. She wants you to go on." He sailed; and entered the yellow waters of the Chinese harbor at noon. It was midnight in America. As he entered the Chinese harbor at noon his mother in Old Mississippi entered the harbor of the Blessed.

BLESSINGS AND BURDENS, A RESUME

North China Mission, 1927

Ullin W. Leavell

If one desires to take a cross-section reading of the work of a Mission, there is no better place than to read the annual reports of the missionaries on the field of their work; the joys, the sorrows; the ideals attained, the ambitions shattered; spiritual victories, material defeats.

I was appointed to gather from all the missionaries of this Mission their reports for the past year, compile them and forward the report to the Foreign Mission Board. I would like to tell you some of the impressions that linger with me, a kind of re-cross-sectioning of the work, as I was impressed by the words of those very few who constitute the "Thin-Red-Line" of Southern Baptists on this frontier, Messengers of His Blood.

"Blessings and Burdens" characterizes the reports that I received from the workers in the "Holy Land of China" of their Crusade for the Master during the past twelve months. But everywhere there was supreme optimism that the "Blessings" were SPIRITUAL and the "Burdens" were FINANCIAL, and not the reverse.

In the report of nearly every station the evangelistic services of Mr. CH'in Swei Ting were mentioned as one of the great events of the last several years. This Chinese pastor, formerly a teacher in the Seminary, resigned his chair to go out and preach the Gospel, without support

from usual sources, distinctly on a tour of "Pauline Evangelism." God greatly blessed his ministry. Souls were saved, churches strengthened, prayer groups organized, family altars established, and numbers of Christians brought into a new realization of their privileges and responsibilities in Christ.

There was more mention of prayer, prayer groups, prayer rooms, prayer life, and the blessed results of prayer, than the writer has ever seen in any equal amount of correspondence. And here lies the secret of many things that have come to pass, for "The fervent effectual prayer of a righteous man availeth much."

Those of you in America who are seeing reports in the papers (which I might say in passing are exaggerated one hundred fold, if the clippings I have received from American papers are fair samples), might feel that the Chinese people, Christians et al are turning their backs upon Christianity. But thanks be to our Lord, whose victory is eternal, the Banner of the Cross is not being lowered nor are his faithful forces in any degree failing the Cause in this hour of crisis. The crimson trail of sacrifice is outlined in the remark of one Chinese Christian as he is reported to have said, "We are not afraid to live daily for Christ, nor are we any the more afraid to die for Him, if put to the test." Is not this type of spiritual stamina on the unmovable foundation of the Church of God.

The forces of the Mission have veritably been "under fire" the whole year. Military troubles in some areas, banditry rather generally, and shortage of funds universally and acutely, have been the means that Satan has used to attempt a victory. But these elements have been turned into opportunities for preaching the Gospel, as city churches and chapels have been turned into hostels, and the evangelists and Bible women have had STAYING congregations. One reporter says that the financial distress of the Board has affected every phase of the work, but the work is looking better in the face of seeming handicaps, as the church members are more realizing their responsibilities, and that consequently a definite program for self support has been instituted.

The oldest native evangelist in one field in the point of service, upon leaving his station to go for medical relief—to die as it proved later—said to his people, "Meet the apportionment, if you can't do it otherwise, sell my household goods, BUT MEET OUR APPORTIONMENT FOR THE YEAR." You will not be at all surprised to know that the apportionment was met and paid.

One writer says, in peculiarly pathetic terms, "On account of cuts from the Foreign Mission Board for 1927, the Gospel Tents Have Been Folded Away, and this very efficient evangelistic work has been given up for the present." Compare that with those from another field. "The gospel tent has been out in the field all this past year 1926 and has been a great means of bringing the Good News to the masses who have not yet heard the 'Old Old Story.' Not only are the tents folded away, but the evangelists have been asked to find other means of livelihood as the Mission is no longer able to pay their salaries. But the Chinese are under the burdens of support to the limits of their ability. From our most isolated station, the report comes that, 'When we note the growth in Christian character that has taken place among our Christians, and the way they have responded to every call possible, we realize that our church has gotten a new vision of its duty and responsibility.'"

And here, I might point out to you, Southern Baptist readers, is the kind of a situation that causes your representatives on the foreign field genuine sorrow, and often nervous breakdowns. The writer of the following statement was during the last year the only man representing Southern Baptists in an area larger than the states of Tennessee and Kentucky, "There is a town

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east of here where the Christians rented a chapel, equipped it, and raised money for running expenses. They then sent a man to request us to send an evangelist to preach there. We have been able to send an evangelist for a short time only, a few times during the year. Though they requested a permanent man, we have had no money with which to support a man who might be sent." Unaccepted challenges, and open doors unentered because of lack of financial backing destroys MISSIONARY MORALE most disastrously of all factors with which we have to deal.

The burden of the reports of the educational workers seemed to be strikingly of one accord. I shall attempt to give the gist of it in my own words without quoting from any of them or their work. The most critical situation in the missionary program at present is the Educational Work. Up to the year 1926 Southern Baptists had their greatest educational work, with the possible exception of the denominational schools in the territory of the Southern Baptist Convention, in the North China Mission. The total enrollment of students for the year 1925 was twelve thousand lacking two. Within fifteen months the Foreign Mission Board has deemed it necessary to withdraw support of all elementary schools one hundred percent. This strikes at the foundation of all our Educational Work, and also at a fair percent of these thousands of potential Christian citizens of the Flowery Kingdom.

Some native pastors with great sacrifice gave as high as twenty percent of their salaries in order to keep the schools alive last year. The missionaries of one station underwrote the work in their rural schools from their own salaries to the extent of a thousand dollars. I state these two instances simply to show that the people out here consider Christian schools just as essential to these people as Southern Baptists believe they are at home, where the slogan "Endow or Die" is abroad. Shall ours die while those in the bounds of the Southern Baptist Convention are endowed into the millions. God Forbid.

In 1927 the number of schools opened by our forces and with out financial assistance, as no school is entirely on the support of the Board, will hardly exceed half the number that we had in 1925. Certain other departments that are directly related to the rural schools are already suffering, from the effect of the cut of the Board. It is not logical to believe that other phases of the work will later feel the effect of this blow at the foundation of an intelligent Christian constituency? Are we not mortgaging the fibre of our future church membership to illiteracy and retrogression? Must we not only keep our schools open but maintain better schools than the Government, in order to secure patronage, retain prestige, and keep first rank? Shall not the answer that Southern Baptists give to this issue seriously affect all future history of Missions in China in a vital way? The Chinese Brotherhood and we your agents await your answer, with bated breath, and prayerful hearts.

The Summer term of Clarke College begins May 30.

Carlyle Brooks reports two good meetings in which he recently led the singing, one at First Church, Bainbridge, Ga., the other at First Church, Rome, Ga. In one place there were 51 additions; in the other 23.

In eleven months, that is from May 1, 1926 to March 31, 1927, the total receipts of the Foreign Mission Board were \$1,145,532.63. For the same period the year before they were \$1,694,536.03. The advantage of the previous year was due to the "Love offering." The regular receipts for this year were considerably ahead of last year. The receipts reported for Mississippi in the last eleven months were \$61,385.70. For the same length of time a year earlier they were \$77,573.88.

WHY NOT THEISTIC EVOLUTION

By

Pres. E. Y. Mullins, Louisville, Ky.

I am glad to get so many expressions of approval of my recent article entitled, "Why Not Evolution?" One brother in Mississippi, while approving that article, thinks it does not cover the case as to theistic evolution and wants me to discuss that. I have already done so several times during the last few years. But I have no objection to doing so again.

I begin by a reminder that the word evolution is used in several senses, as indeed is recognized by the writer of the letter. But there is a clear line of demarkation between evolution and other views of the origin of the universe and the origin of species. That line is indicated in the famous definition of evolution by Le Conte which declares that the whole process of evolution has been by means of "resident forces." Now theistic evolution assumes God as the cause, and "resident force" moving through nature to higher forms. God is Himself the "resident force." This view denies that God interposed from without at any stage of creation. All was from within. God's transcendence above nature is ignored or denied. His indwelling or immanence in nature alone is stressed. The evolution hypothesis cannot tolerate any interposition from without, whether it be materialistic or theistic in form.

What then are the objections to this view? There are a number of serious objections.

First, the Bible clearly teaches that God is above as well as within nature. He is, according to Paul, "above all, and through all, and in all." (Eph. 4:6). That is to say, God is not only a "resident force" in nature; He is also a non-resident force above nature. Any theory which denies this is wrong.

Second, All theistic theories that hold the evolution doctrine tend to pantheism. God and nature are one. He is a "shut in," tied hand and foot by physical law. His personality becomes a mere potentiality. He is no more than nature at any given stage.

Third, the proofs of the evolutionary process in the transition from inorganic to organic, from non-living to living, from plant to animal, and from animal to man, are no more convincing under the theistic doctrine than any other. Some kind of a God is postulated or assumed, but this is by no means the same proof that things came to be by an evolutionary process. The great gulf fixed between non-living and living, between plant and animal, between animal and man, remains just the same as before. It is a question of fact, not of theory. I will, and I suppose every sensible person will admit any fact which science may prove. But the facts do not prove evolution.

Fourth, certainly the Scriptures teach that God is more than a "resident force" in nature, and the facts of nature indicate the same. The supernatural is written all over the Bible and it seems clearly to be called for by what has taken place in nature. The story of creation in Genesis, the history of Israel, the Virgin birth, miracles and resurrection of Christ from the dead, all demand and require and evidence a God who creates, who is above all as well as in and through all.

Fifth, the whole tendency of biological investigation is in the direction of a vindication rather than the overthrow of the supernatural. Theories are tried out and fail and they are then discarded. Then the New Testament comes to its own. That is clear in the whole history of Christianity. Men try to do without God or reduce Him or ignore Him. By and by they discover they must have Him.

The above are some of the reasons against theistic evolution. Before closing one important point should be noted. Many sound evangelical orthodox Christians call themselves evolutionists. Some of the greatest champions and defenders of the orthodox faith do so. They

fight on the side of the orthodox beliefs. Yet sometimes they are attacked as if they were on the other side.

Now it is my opinion that in calling themselves evolutionists they make an incorrect use of the word. They are not evolutionists. Their ideas would not pass muster among evolutionists of the modern type at all.

There are many names which could be cited. I give those of three Southern Baptist leaders: Dr. J. B. Gambrell just before his death in an article against Modernism, and republished in the Standard in 1924, wrote as follows:

"Everybody will have to admit evolution, but the fundamental principle is that evolution that was not first involuted. The chicken evolved out of the egg, but all the vital elements were in the egg before the chicken came out, and so with respect to any form of evolution. Nothing has ever evolved that was not first involuted. I would like for that fact to stick in the minds of readers."

Dr. F. H. Kerfoot, who taught in the Seminary, and was later Secretary of the Home Mission Board, in his revision of Boyce's Abstract of Theology, page 141, says:

"There can be no question that much of creation, as it exists today and has existed for ages, was brought into being by means of evolution, or development. In this secondary creation by development, or evolution, God used the material which he had originally created, and by means of this previously made material, and largely, if not altogether, by the laws which he gave to this material, and by his guiding providence, he has evolved a very different sort of universe from that which he originally created. But the essential point of the theory now under consideration is that originally there was no being or existence in the universe except God, and that God brought into being a universe without the use of pre-existing material. In other words, that the original universe came into being by the fiat of God as an absolute creation. This theory leaves the largest room for all real evolution."

Again Dr. J. P. Boyce in the same volume on page 146, referring to the Genesis account of creation, says:

"The truth is, that so generally, and yet so accurately, are the statements made, that even if it could be proved that the universe is the production of original concurrent atoms, or of a universal fire mist, or the development of molecules, there is nothing in this Genesis account to commit it to the contrary. Even the creation of animal life, including that of man, is from the earth, which is directed to bring forth. The soul of man is the only living thing which is declared to have been a direct creation of God."

Now I do not believe any one of these great leaders and champions of orthodoxy held that man came from lower animals, or that all that we see came as a result of the operation of "resident forces" in nature. They were tremendous believers in a creative and redemptive and miracle working God. They were wisely striving to state the faith so that it could not be successfully attacked. They were using evolution as a word that had in their own minds been called to repentance, regenerated, justified, adopted, and sanctified for Christian uses. But what they had in mind was some form of development, rather than evolution, because the modern scientific and philosophical use of that word excludes some of the fundamentals of their faith. What they held as to the Fall of man, sin, atonement,

(Continued on page 6)

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for change. If you do not send in your renewal your name will be dropped from the list. Obituaries, notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

GRACE AND KNOWLEDGE

There is a lingering feeling in a very few places that grace is bound up in some sort of compact with ignorance; that the more ignorant a man is the more surely he is the subject of grace and maybe a means of grace. Some of you may have heard your grandfathers say that they had heard of people whose proud boast it was that they had never rubbed their heads (or was it their backs?) again no college wall. Now anything akin to this spirit is a travesty on the religion of Jesus Christ.

It is very true that human knowledge has its limitations and its abuses. Man by wisdom knew not God. We now know in part. Knowledge puffeth up. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know. These and other similar passages of scripture are enough to make us careful and humble. We are to recognize that our knowledge is incomplete; this ought to spur us on. We are to recognize that our minds are fallible and that we are dependent on others, on God, for the highest knowledge, the knowledge of the highest things. This ought to keep us humble and teachable.

But what are we insisting on now is the close connection between knowledge and grace, the fact that knowledge is a condition of growth in grace; that there can be no growth in grace that is not attended by an increase in knowledge. No man can afford to hug ignorance as if it were a means of Grace, when as a matter of fact it is just the contrary; it is a hinderance, an effective bar to his growth in grace.

Peter was speaking under the inspiration of the Holy Spirit when he said, "Grow in grace and knowledge of our Lord and Saviour Jesus Christ." The two things are inseparably joined. We cannot grow in the grace of Christ unless we grow in the knowledge of Christ. And every man's growth in grace will be directly in proportion to his increasing knowledge of the Lord Jesus Christ. Grace is not something ministered to us mechanically, nor yet magically. We do not become one whit better by the mere performance of certain religious rites. There is absolutely no mystical, magical, sacramental grace imparted in ordinances. The truth which they teach may and does become a means of grace, but if one blindly submits to them they convey no truth to him. On the contrary, Paul says to the Christians at Rome, "Ye obeyed from the heart the mould of teaching," when you were baptized. They understood its meaning and proclaimed their death to sin and their resurrection to a new life.

An interesting study is the development of the first disciples of Jesus as they came to know him better. Their growth in grace is evident as they increased in knowledge of him. Peter spoke from his own experience when he said, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." John was

speaking out of his own experience when he said, "Grace and truth came through Jesus Christ." Notice that grace and truth come together.

Our hope of becoming better Christians is to have more and better knowledge of God through his Son. "His divine power hath granted unto us all things that pertain to life and godliness through the knowledge of Him who hath called us." It is often said we must make use of the means of grace. The chief means of grace are those things which gave us the fullest knowledge of God's purpose in Christ. That is why we have the Bible. That is why we have preaching and Bible teaching. Our fellowship with one another is to increase our knowledge of God and his will. That is why, also, we have religious papers and books, that we may come to the unity of the faith and the full knowledge of the Son of God. What ever stimulates our desire for a better knowledge of Jesus is a means of grace, and what ever satisfies that desire promotes growth in grace.

Some people live in spiritual shallows all their lives because they do not grow in knowledge; and some pastors and churches allow their members to live in spiritual poverty all their lives because they do not develop the habit of reading religious papers and books. Are your people growing in grace and knowledge?

BLUE MOUNTAIN HAPPY

All Baptists in Mississippi and many other folks were delighted at seeing the announcement made at the beginning of the week that the Feilds Cooperative Association, Mr. B. B. Jones, President, had given to Blue Mountain College \$100,000 for the erection of a new dormitory. This is the largest single subscription ever made to any Baptist institution in Mississippi, and we hope begins the day for larger and more liberal giving among us. It ought to stimulate others to give. Mr. Jones is very wise in his giving, for he has a way of encouraging generosity in others. He led the way last year to securing \$100,000 for Blue Mountain Endowment.

Beside this recent gift to Blue Mountain, the college is fortunate in having a loyal list of alumnae who have been working assiduously for the past few months for an administration building. Now it is said they have secured up to date \$50,000 for this purpose and will press on to complete the necessary amount. This makes \$450,000 which has come to Blue Mountain in the short time in which Dr. L. T. Lowrey has been president, and the work is sure to go on.

Our schools are in better condition financially than ever before, but the requirements are such now that there is no stopping place, and our people are awakening to the value of these institutions and will come more and more to their support.

G. Campbell Morgan becomes a member of the faculty of the Bible Institute in Los Angeles.

Evangelist R. G. Baucom is with Sunset Heights Church, Houston, Texas, the second in the last seven months and the third with Pastor W. E. Foster.

Mrs. W. J. Shoemaker writes:

The Bay Springs Baptist Sunday School observed Missionary Day on the fourth Sunday, with every department of the School taking part in a varied program. The enrollment was 154 and offering \$156.16.

The Berean Bible Class of East Moss Point announces that the members have taken over the church paper, with all assets, consisting of a half bottle of ink, a remnant of a pencil and a well used pen, and some figures in red at the bank. But they have grown from 6 to 35 members in a few months and so their spiritual assets are good. They are doing a lot of other good things besides running a church paper.

The Religious Herald says, "Apparently there is an organized propaganda on the part of Smith's partisans, and that they will stop at nothing which help their purpose". This remark was called forth by the fact that the governor of Virginia and Senator Glass had by Al Smith's agents been represented as favoring him for the presidency, which these men utterly repudiated.

Brother T. F. McCrea is busy these days helping the churches to get a missionary vision. He made a telling address in the church at Clinton recently and the people listened intently. Last Sunday he was with Pastor Bryan Simmons at Madison Station in the morning, and at Farmhaven in the afternoon and then went to Camden for the night service. He is happy in the work and all thought it was a great day in furthering the gospel. He and his wife are planning to attend the Convention in Louisville.

The editor had the pleasure of preaching for Pastor Abel at Rolling Fork, Sunday. There are evidences of hopefulness here which promise much for the future. The people believe in their pastor, have raised several thousand dollars for a new church and are studying suitable plans. Just now they are anxious about the flood situation, and are watching the levees and are strengthening them day and night. The back water from the Yazoo River has made an inland sea for many miles. But these people are cheerful and undaunted.

Next week closes out our year's work in the Southern Baptist Convention. Are you willing for the record to close just as it stands with you? Not only will the books of the Convention be closed on the evening of April 30, but the record of your gifts for the year will be registered. We are not responsible to any man, nor to any board for what we have done; but we will give an account to God for what we have done. We sat the other day in a taxicab and saw the register jump from one figure to another till we almost got nervous. And now we are watching the calendar and the receipts for our mission work and it is hard to keep from being anxious. Will the year close with your part and mine unfinished? Will we be ashamed before him at his coming because the months have slipped by and life is gone with the task unfinished? Do you wish to live to see the kingdom of God come in power? Do you wish to be used of him to the limit now in this great emergency and opportunity?

Hasn't the time fully arrived when the Home Mission Board might discontinue the appropriation of money to various States in the South for State Mission work? Their last report shows that they spent \$121,000 in what is called cooperative mission work. For example, they spent \$15,000 in Arkansas, \$12,000 in Florida, \$10,000 in Kentucky, \$18,000 in Louisiana, \$12,000 in Missouri, \$30,000 in New Mexico, \$12,000 in Oklahoma, \$10,000 in Texas, and a little over \$4,000 in Virginia. The money in the case of most of these States is simply appropriated and sent to the various State Mission Boards and by them distributed among their State missionaries. Why not let the States take over the work that properly belongs to them and let the \$121,000 thus expended on State Missions in the various States be applied to Home Mission work. The Home Board spent the last Convention year over \$33,000 in enlistment work. As we understand the situation, they appropriated \$33,000 in varying sums to the several States in which this work goes on to help pay the State people who are conducting enlistment work. Let this business be turned over to the various States. Out of these two items a saving for the Home Board could be effected of at least \$150,000 a year, and the policy under which such reductions would be made would be sound and ought to continue.—Religious Herald.

NEW MEXICO, OUR ONLY REMAINING OLD STYLE FRONTIER

By Rev. J. B. Rounds, Oklahoma City

Our Home Mission Board needs the fibre bred of Frontier Missions. We have but one such field left now. New Home Mission problems face several of the states, but the old type of pioneer missions is now pushed out beyond Texas and Oklahoma. New Mexico has less than 12,000 Baptists, scattered over 122,634 square miles of land. Their population is about 400,000 and Oklahoma's foundation work was laid while our population was less than that.

The Home Mission Board needs New Mexico and New Mexico needs the Home Mission Board. I favor the Home Board making special provision for New Mexico as the one remaining destitute frontier field, helpless and lost without liberal aid from her sister states.

I propose the following resolution for your consideration to be offered at the Southern Baptist Convention in Louisville next month: "Owing to the insignificant Baptist constituency in the state of New Mexico, and the strong Roman Catholic environment in which this state must build its future, the President of the Convention is asked to appoint a committee of five, non-resident in New Mexico, to study this perplexing situation and report with recommendations to this Convention. This committee is instructed to survey the educational and missionary conditions, and embrace in their recommendations Convention action or attitude toward each of these enterprises."

Southern Baptists face an opportunity to construct a Baptist commonwealth out on our far flung western horizon. May our land of the setting sun shine in the twilight with the brightness of the sun of righteousness.

TEACHING THE WORD

By John D. Mell, President of the Georgia Baptist Convention

Most of us can remember when nobody doubted that the Bible is the inspired word of God. When it was impossible for one to belong to a church, or teach a denominational school or preach in a Christian pulpit, if he denied the inspiration of the Bible. When it was impossible, also, anywhere in the South, to teach against the Bible in a state school. The public sentiment of the best people would not have tolerated it for one single day.

All that is changed now. The worst enemies the Bible has now are in the churches, are teaching in some of the denominational schools, and are even speaking from some of the pulpits. It is no uncommon thing now all over the South for some of the teachers in the state schools to do everything in their power to destroy their pupils' faith in the Bible. And that is morally and legally wrong. The Christian people pay, perhaps, from seventy to eighty per cent. of the taxes that support these schools. Their money is being used without their knowledge and consent to pay teachers in their own schools to destroy their own children's faith in the Bible. Most Christians believe strongly in the separation of church and state, and that is the fixed policy of the law of the land. They would not, therefore, consent for the state to teach the Bible in its schools. But they are sitting idly by and letting these people teach against the Bible in these schools that belong to them. If it is wrong to teach for the Bible in a state school, it is just as wrong to teach against it in that school.

It is just as great a violation of the doctrine of separation of church and state to teach against the Bible in a state school as it is to teach for it in that school. No good man will claim that it is right to teach for the devil and against God in our state schools. We Christians are criminally negligent in this matter. We are playing a desperately foolish game with the faith of our children at stake, and we are losing it. We try

only one-half hour in the week on Sunday to teach the Bible to our children in the Sunday School, generally with inexperienced, untrained teachers. Then we turn them over to shrewd, adroit, trained men every day in the week, and pay these men large salaries, to destroy the faith of our children in what we have tried to teach them on Sunday. If we do not wake up to this fearful condition, many of our brightest and best young people will have their faith in the Bible totally destroyed. That we can overcome this evil does not admit of one single moment's doubt. Public sentiment controls everything in our country. We should arouse the public sentiment over this teaching against the Bible in our state schools. These schools belong to the people. A large majority of the trustees that control them are Christian men. We appoint them and we can control them. If we make our disapproval strong enough through the pulpit and the press, these Christian men who are our trustees of our schools, will be compelled to remedy this great evil. If they do not, then we can get some trustees who will.

But the problem is not alone for the schools. It is more personal than that. It is for every individual. The Bible comes direct from God to each one. Every one must study it and understand it and obey it for himself. Other men can help him to understand it. They can give him the great benefit of their superior knowledge and wisdom, but they can not understand it for him. He must understand it for himself and he must obey it for himself. And every man can understand enough of it to make him wise unto salvation.

It has depths of the riches of the knowledge and wisdom and the grace of God beyond the mightiest intellect to fathom, and the highest wisdom of man can not search them out. And that is as it should be. Who could expect to search out and understand all the wisdom and the knowledge of God? If a man could do that, he would be equal in wisdom and knowledge with God, and yet the way of salvation for a lost soul, through the Atonement of our Lord and Saviour Jesus Christ, is so simply and plainly marked out in the Bible, that the way-faring man, even though he is a fool, need not err therein.—Christian Index.

ARE OUR CHURCH BUILDINGS TOO COSTLY?

J. M. Price

Much has been said and written during the past few months about the amount of money we are putting into our local church buildings and programs. Particularly has it been pointed out that our gifts to world-wide causes have decreased during the past few years while those to local causes have increased. It has been shown also that individual churches are putting from one-fourth to one-half of a million dollars into buildings, and some three-fourths of a million.

The questions that arise are, Are we spending too much money on local equipment and activity? Are we extravagant in these expenditures? Can we justify ourselves in spending so much money at home while South-wide and world-wide enterprises suffer? These are serious questions. The writer is not trying to answer them in their entirety. It might be said in partial justification at least that local building enterprises were held up during the Seventy-Five Million Campaign and also that during that time local programs grew tremendously. The growing boy must have larger trousers.

But what the writer started out to say is that we are spending too much money on home church programs unless along with the spending of the money we do some other things. One of these is to utilize every possible foot of the space in these new buildings. We shall not be justified in the extra expenditure of money if we have merely the same old crowds. We must bring people in to utilize the vacant space. In most

places we have just begun to touch the possibilities in our Sunday School enrollment, and attendance. Larger buildings bring added responsibility to reach more people.

Likewise it may be said that we are spending too much money on local church plants unless we use them more of the time. A denominational college or seminary would be criticised severely if it had buildings used only a small part of one day each week, or even very many rooms with such occasional use. Something of the same thing may be said of the churches. We should extend their ministry into the week-day, providing the vacation school for at least a month during the summer and also the week-day school for an hour or two each week during the public school year. These will double the teaching use being made of the church and at very little additional expense.

Furthermore, we must increase the efficiency. We shall not justify the outlay of so much more money unless the output is better. More people should be converted in our Sunday Schools and be baptized into the churches. More of them should be regular attendants upon all of the church services. More of them should be tithers and supporters of the church programs. The devotional life of the members should be raised to a higher level. The moral standards of the membership should be raised accordingly. Only a finer product will justify the outlay of so much more money.

It is evident then that our answer to the question raised in this article must be given in work and not in words. It will depend more on what we shall do rather than what we have done. It calls for vision and service to match our money. And all of this is called for not alone to justify what we have done, but also to meet the needs that are upon us. If we are to match the public schools, meet the temptations that confront our youth, and train adequately for Christian citizenship and Kingdom service the way is not back but forward.

Southwestern Baptist Seminary
Seminary Hill, Texas

Dr. W. H. Knight goes from the pastorate of First Church, Baton Rouge, to that of First Church, El Dorado, Ark.

You have seen the beautiful flowering trees in all the woods this spring season. Some efforts, individual and concerted, ought to be made to preserve and improve upon these beautiful natural flowering trees and shrubs, or they will be gone and the coming generation will not know they ever existed.

NOTICE

Reservations in hotels and homes for Southern Baptist Convention, May 2-9, 1927, Louisville, Kentucky:

	Per Person	Per Day
Brown Hotel	\$2.50 to	\$7.00
Kentucky	2.50 to	5.00
Henry Watterson	2.50 to	3.50
Kosair	2.50 to	3.50
Elks	2.50 to	3.50
Seelbach	1.50 to	4.00
Tyler	2.00 to	3.00
Plaza	1.50 to	3.00
Victoria	1.50 to	2.00
Louisville	1.50 to	2.50

Other hotels at \$1.00 to \$2.50 per day per person.

No single rooms reserved.

All reservations are for two or more persons to the room.

The homes of Louisville will be thrown wide open to Southern Baptists. Entertainment in the homes will be "The Harvard plan," bed and breakfast for \$1.50 per day.

Address all requests for reservation to E. F. Estes, Chairman Hotel and Home Committee, 416 West Broadway, Louisville, Ky.

(Continued from page 3)

the resurrection and the supernatural generally, was incompatible with what is known in modern scientific circles as evolution. But these men were wise enough and great enough to base their defense of Genesis and the Scriptures upon impregnable foundations. They recognized that the human mind cannot fully understand the creative process of God. Dr. Gambrell once said in his quaint humorous way: "Any finite mind trying to fathom creation and dogmatizing about it is like a donkey braying in the mist."

A CLARION CALL

A group of laymen from five states of the Southern Baptist Convention met in Spartanburg on April 5th to talk about the distressing debt situation of all our Southwide boards and institutions.

After a season of prayer in which men poured out their souls in confession of their failure to support the Heavenly Father's business as they should, and pleading that He would show them their duty and give them the courage to do it, a brief discussion was engaged in.

It was a great hour and men who are old in the work said they had never seen a greater demonstration of the Holy Spirit's presence and power.

At the close of this meeting a motion was made and passed unanimously and enthusiastically that a committee consisting of one member from each of the five states represented, should call for a great prayer meeting of the laymen from all over the Southern Baptist Convention, to be held in the Broadway Baptist Church, Louisville, Ky., at 9:00 P. M., May 3rd.

This meeting is to have no program—no speeches—no discussion of any kind—a meeting solely for one purpose and that to confess our sin before God and ask for His guidance especially as to our responsibility to the debts upon our Southwide boards and institutions and our relation to the great business our Father has left in our hands to carry on.

This committee was instructed to send this call to our denominational papers for publication and to request pastors to urge their laymen to come to this prayer meeting and remain through the Convention, which meets on the next morning, May 4th.

EUGENE LEVERING, Maryland,
CLAUDE WILSON, Kentucky,
ALVIN MOSS, Virginia,
B. BOBO, South Carolina,
H. ANDERSON, Tennessee.

A FINAL AND IMPORTANT WORD

At Houston last May, the Southern Baptist Convention decided to hold its sessions a week earlier this year on account of the Commencement of the Seminary in Louisville, where the Convention meets. Later, the Cooperative Campaign Commission decided that the books of the respective Boards of the Convention should be kept open until midnight, April 30th. This will make absolutely impossible for the Boards to have their reports printed for circulation among the messengers at Louisville prior to the hour for their presentation to the Convention. We shall not be able then to report to the Convention the receipts for the year unless Church Treasurers send in promptly their money through the proper channels so that it may be reported to this Board not later than Saturday night, April 30th. The Convention meets on Wednesday morning, May 4th, and the bookkeeper will have but Saturday night, Monday and Tuesday in which to make up his accounts, balance his books and have them audited. He will then be compelled to wire the results to Louisville in order that the figures may be presented to the Convention. There will not be time for him to send them there by mail. We beg, therefore, that Church Treasurers everywhere will not delay sending to their State

Secretaries their remittances so that they may be in their hands not later than Saturday, April 30th.

At the present writing, the Foreign Mission Board is burdened with a great debt and it will need all the relief that all the Baptists of the South can give. J. F. LOVE, Cor. Sec'y.

EVOLUTION NOT DEBATABLE

By M. H. Wolfe, Dallas, Texas

Evolution or Modernism is not debatable in the Southern Baptist Convention. The Constitution of the Convention says, "The purpose of the Convention is to promote foreign and domestic missions and other important objects connected with the Redeemer's Kingdom". Any matter, not "connected with the Redeemer's Kingdom" can and should be excluded from the Convention. Evolution or modernism has become a distinct religious creed and to debate the question of making evolution a part of the curriculum of Baptist schools, under the cloak of science, is equal to proposing the adoption of other religious creeds as Baptist. If we are to teach evolution under the guise of science why not teach Confucianism? The Orientals believe that Confucius was the greatest philosopher and scientist the world has ever known. Certainly his religious creed is a beautiful moral code and from his scientific deductions Confucius declared "Just as I am forced to accept the phenomena of the universe as facts, so I am forced to accept the phenomena of human life as facts, though I can give no explanation of their origin". That is much safer science than modernism. Then why not adopt Buddhism? Nearly twenty-six hundred years ago the great Buddha declared a scientific fact that when a man died he was immediately born again and became a horse or a cow or a dog or some other animal; and on down the ages religious superstitions have come and today if a black cat runs across the road in front of you, you turn around and go back or bad luck will follow; therefore, if science requires us to teach the young people that man evolved from the monkey then we are under obligation to teach them that bad luck evolved from the black cat.

Furthermore, why not teach Mormonism? Who can say that Brigham Young was not as great a scientist as Darwin? By scientific deductions Darwin declared that man evolved from a lower animal, namely the monkey. By scientific deductions Brigham Young declared that "Polygamy is the celestial law of marriage". If it is necessary to teach the young people under the cloak of science, that man evolved from the monkey as Darwin declared why not teach them that man requires a plurality of wives as declared by Young? One is just as scientific as the other.

Then again, if we are to have a scientific religion why not ask some of our friends of the Christian Science Church to become professors in Baptist Schools? Multiplied thousands of people believe that Mrs. Mary Baker Eddy was the greatest scientist of modern times. They have a perfect right to their belief and while we hold no brief for such doctrine we are compelled to say that when the scientific deductions of Mrs. Eddy are placed along beside the scientific deductions of the modernist it is evident that the modernist in his egotism convicts himself of promoting half baked theories that can be seen just as plain as you can see a black dog in a dark room at midnight.

Let it be understood once for all, that Baptists believe in science; that method of scientific research that operates in the field of the natural; and all down the ages has made many important and wonderful discoveries, but Baptists protest against that theory of so-called science that enters the realm of religion and undertakes to solve the supernatural and challenges the miraculous and assumes the right to limit the power of the Almighty God. That's all.

Thank you.

M. H. W.

IF I WERE A LAYMAN

By J. A. Lee

Now before commenting on the above subject, let me mention the good things or some of them. First: The article by Bro. Geo. S. Jarman on page two is fine and deserves to be read by many preachers. Second: The experience of Dr. Mullins on page six is wonderful. Third: The short article on page four by Dr. I. M. Haldeman is more than timely and should be read and studied by many of our preachers and churches, for as I see it we are fast going wild and leaving the Bible along this line.

Now to my text—"If I Were a Layman". The article by Bro. H. M. Wolf "If I Were a Preacher" on page seven of this week's Record attracted my attention and I read it with a great deal of pleasure and profit and it has caused me to write this article, and let me say before going further that what I know of Bro. Wolfe he is the kind of a layman I would like to be if I were a layman.

1. If I Were a Layman—I think I would present my body a living sacrifice on the altar of the Lord, with a feeling that all I possessed belonged to him and that he had the first claim to it.

2. I would see to it that at least one tenth of every dollar coming into my hands would be put into the Lord's treasury and I would not take out one cent for expenses before giving this tithe.

3. I would see to it that the church to which I might be a member would get the best pastor to be had, and he would not be gotten through the efforts of a mechanical pulpit committee, but after special prayer and consecration and asking the Lord to direct to his glory and not to what I might want.

4. I would also see to it that the pastor be paid a salary in keeping with his needs and not his wants and that this salary be paid promptly that the pastor might not be embarrassed in a business way, for many of our preachers are going to the wall along this line and much of the blame may be credited to the carelessness of the layman.

5. I would see to it that the preaching services, the prayer meeting and the teaching services of the church would have my prayerful and also financial support, and by doing this I would be holding up the hands of the pastor that he might do his best work and in return I would get the best service from him and be benefited.

6. I would also see that all the needs of the Lord's kingdom have their necessary consideration and support and would give to them my personal attention and also my prayerful and financial support and in liberal way.

7. I would provide the very best religious literature for my home, making the Bible first, and my state religious paper second, then other good books and papers that might be helpful to my family.

8. I would not speak slightly or critically of my pastor to outsiders, nor allow it to be done by others if in my power to prevent, ever guarding his character as sacred and his reputation as his stock in trade and should be protected. If, however, the occasion should arise when something should be said or done, I would go to him first for counsel and advice and settle the matter in a private way, for it becomes the duty of every member to protect the good name of the pastor.

9. And lastly: I would not allow my church to undertake any work without my having a part in it, and would never allow myself to say: "Well what did you all do, or what are you all going to do about this or that?" I would make it a rule to say: "What will we do in this matter", and if the church would undertake any thing and leave me out I would feel greatly slighted. May the Lord bless the laymen.

MORE ABOUT THE SCARCITY OF PREACHERS

It is very probably true that lack of encouragement on the part of the people in a financial way, and otherwise, is keeping many young men out of the ministry. But it may be true also that over-encouragement has put some in the ministry without the sanction of God. It is my conviction that the ministry would be far better off if there were no man-called preachers in it.

The ministry should never be classed with other professions: It is a profession and more than a profession, it is a calling. And when God wants a man to preach, he lays the matter on his heart and not his head. I do not believe that God has ever called a man to preach who did not feel it in his heart.

My observation is that in most instances, when God calls a man to preach, he calls one who is busy and does not want to give up his present occupation. But it seems to me that men should not be allured into the ministry by promises of this life, nor stay out because the way looks dark and uninviting. If a God-called man is not willing to make sacrifices and go out on faith like Abraham did, he is at least displeasing God. God tried Abraham's faith and he tries our faith.

Most preachers have a hard time in this world, but God has never promised that our paths should be strewn with roses. "Must I be carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas?"

When I meet Him, if I can only hear Him say, "Well done, good and faithful servant" I shall be well paid for all that I can ever do in His kingdom here on earth.

—O. H. Richardson,
Pastor, Tate Street Baptist Church,
Corinth, Mississippi.

HYMN OF DEDICATION (Tune: Italian Hymn)

To Thee, O Lord, we bring
Thanksgiving to our King;
To Thee we come:
To know Thy wondrous ways,
That we may spend our days,
And faithful be always
Unto Thy name.

This Temple is thine own,
Accept it at thy throne
Of grace this day.
O Savior wilt Thou hear
Our ev'ry word and prayer?
For in Thy name so dear
We come to pray.

Our God we now implore,
Be with us evermore,
Our souls to save,
May sinners here confess
Thy name in holiness,
And we Thy witnesses
Be true and brave.

In this thy holy place,
May we find truth and grace
To help us live:
To serve Thee day by day,
To know Thy truth alway,
To spread Thy Kingdom's sway,
Ourselves to give.

—O. Olin Green.

We are in the midst of a great meeting. Dr. W. M. Vines, now a member of the Home Mission Board Evangelists, is doing the preaching. Great crowds are attending the meeting. Mr. J. Fred Scholfield of Birmingham, Ala., is leading the singing in a great way.

Yours as ever,
—T. W. Young.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

DR. JOHNSON'S VISIT

Beginning on April 3rd, and closing on April 10th, Dr. Walt N. Johnson, Mars Hill, North Carolina, and the writer made a tour of the State in interest of the Stewardship work and the Co-operative Program.

This is the third itinerary we have made since taking up the Stewardship work in Mississippi, and while the first two were very satisfactory, the one just closed was by far the most successful one we have made. The weather, except for Friday and the closing Sunday evening services, was ideal. The storm at Newton on Friday and the rain at Tupelo cut down the attendance, but a conservative estimate indicates that we had a total attendance during the week of above three thousand, sixty-six of these being pastors.

At Hattiesburg, Brookhaven, Greenwood and Newton, Dr. Johnson conducted a round table conference, which proved to be very interesting and helpful. He is a master in directing the round table discussion. His messages at the evening hour were of the highest order. Possibly there is no one within the bounds of our Southern Zion who has gone so deeply into the question of Stewardship, or who has thought more profoundly on this great New Testament doctrine. His messages are altogether unique; they glow with spiritual fervor, and sparkle with keen discernment as he unfolds God's Word in its relationship to life and property. Eternity alone will reveal the good done by his visit with us. He has given impetus to all of our work, and we believe his visit to Mississippi will contribute toward the vitalization of Stewardship in our churches and among our ministry.

We are glad to give below his impressions of the Stewardship work being done by our own State Convention. We appreciate his words of commendation, and we believe, with him, that we are on the right road to the solution of our problems. We want to urge every pastor and church in the state to carry the plan which we are offering into every church in the State. Through this kind of team work, we can vitalize Christian Stewardship, and leaven the hearts of all our people with the true conception of life and property, and thus hasten the coming of our King.

We deeply appreciate the cooperation of all in the Stewardship Institutes, and would earnestly entreat all who have not put this work on to do so soon.

A WORD TO MISSISSIPPI BAPTISTS

I am impressed with the Stewardship work going in Mississippi. J. S. Deaton is doing a work unique in Southern Baptist Convention. He has seen the central importance of group study in Stewardship. He has tapped the resources we have in volunteer service among our Baptist ministers.

He is covering the whole state with Stewardship Institutes. And he is doing it at almost no cost to the Baptist Convention of the State. And, besides, those who are doing the work are happy and enthusiastic in it. They get ready for the work before they begin it. They commit themselves to Stewardship while they are doing it. Then, they return to their own churches prepared and more determined to do better Stewardship work than ever among their own people.

No wonder there has been a steady increase in receipts in Mississippi year after year since the 75 Million Campaign. If the other states of the South had been working on the same line with the Baptists of Mississippi our whole work

would be on a more stable basis. Mississippi is showing the other states how.

I have never had a more enjoyable week than in that great State. I left there with increased assurance that we Southern Baptists are going to find out how to do our work yet. Watch Mississippi!

Yours truly,
WALT N. JOHNSON.

Steward League of
Baptist Ministers,
Box No. 127, Mars Hill, N. C.

HELP YOURSELF BY HELPING OTHERS

In working to save others, we do the most good to ourselves. The Alpine traveler who carried his freezing brother saved both the other and himself. In the effort to carry the other man, new warmth of blood was forced into his own veins, and he was enabled to go on until a place of refuge for them both was found.

The miser who was going to drown himself found two sovereigns in his pocket, and thinking it a pity to waste so much money, gave them to a poor man who was starving for bread. When he saw how happy the pieces made the mother and her children, he bethought himself of how much happiness he could occasion by all the hordes of gold and silver he had in his cellar. He gave up the idea of suicide and devoted the rest of his life to doing good. By saving others, he saved himself.

If people are despondent, if their Christian life is ebbing low, find some Christian work for them to do. In helping others, they will help themselves. In saving others, they will save themselves. —(East Moss Point Bulletin.)

I AM—

WITHOUT me no man has ever achieved success, nor has any nation ever become great. I have been the bedrock of every successful career and the cornerstone of every fortune.

All the world knows me, and most of the world heeds my warning.

The poor may have me as well as the rich.

I am of greater value than pearls, rubies and diamonds.

My power is limitless. My application boundless.

He who possesses me has contentment in the present and surety for the future.

Once you have me, no man can take me away.

I make a man well dressed, well housed and well fed.

I lift my possessor to higher planes of living, increase his earning power and bring to realization the hopes of his life.

I insure absolutely against the rainy day.

I drive want and doubt and care away.

I guarantee those who possess me prosperity and success.

I have exalted those of low degree, and those of high degree have found me a helpful friend.

To obtain me you need put out no capital, but personal effort, and on all you invest in me I guarantee dividends that last through life and after.

I am as free as air.

I am yours if you will take me.

I am Thrift.—(East Moss Point Bulletin.)

(Comment on above—But thrift may be a polite name for covetousness. It all depends upon whether a man shall use thrift to get gain for himself, or God. Nothing wrong in thrift, provided we recognize God's ownership, and use the gift of thrift to bring His Kingdom in.)

DELEGATES TO W. M. U. S. B. C. LOUISVILLE, KY.

State V. Pres. Mrs. A. J. Aven, Clinton
 Sec'y, M. M. Lackey, Jackson
 P. Leader, Fannie Traylor, Jackson
 Mrs. Hiram Hughes, Jackson
 Mrs. R. L. Bunyard, Jackson
 Mrs. Fred Hammack, Flora
 Mrs. J. P. Harrington, Crystal Springs
 Mrs. Harry Austin, Vicksburg
 Mrs. Elton Cox, Madison
 Mrs. H. D. Bailey, Pelahatchie
 Mrs. O. O. Green, Hazlehurst
 Mrs. Ned Bee, Charleston
 Mrs. W. W. Bettis, Sidon
 Mrs. V. E. Boston, Winona
 Mrs. R. A. Simbrough, Charleston
 Mrs. J. A. Martin, Clarksdale
 Mrs. M. F. Doughty, Shaw
 Mrs. Chas. Ammen, Greenwood
 Miss Ruby Guillen, Arcola
 Mrs. Jno. W. Brown, Tupelo
 Mrs. G. C. Sandusky, Holly Springs
 Mrs. H. D. Williams, Brooksville
 Mrs. L. L. Patterson, A. & M. College
 Mrs. E. R. Simmons, Meridian
 Mrs. R. D. Pearson, Longview
 Miss Millie Mae McLellan, Meridian
 Mrs. L. M. Hamilton, Meridian
 Miss George Fancher, Laurel
 Mrs. W. A. McComb, Gulfport
 Mrs. A. L. Briant
 Mrs. J. M. Silver, Fayette
 Mrs. W. A. Roper, Tylertown
 Mrs. J. L. Gaudifer, McComb
 Mrs. J. A. Taylor, Brookhaven
 Mrs. A. Andrews, McComb
 Mrs. Dan Holian, Bogue Chitto
 Mrs. I. L. Goler, Gloster

My Dear Friends and Co-workers of the Fourth District:

Through the kindness of our beloved Secretary, I am privileged to use the Woman's page of the Baptist Record to thank you each and every one for the contribution of your presence, your time and your talent, and for the homes and cars used in the entertainment of our State Convention.

Surely I have never witnessed a clearer demonstration of Love spelled in seven letters, S-E-R-V-I-C-E—for there seemed to be a love, strong, full and deep, which is best expressed by the poet in these words:

"But to labor with zest, and to give of your best,
 For the sweetness and joy of giving,
 To help others along, with a hand and a song—
 Why, that's the real sunshine of living!"

The one potent factor behind each committee, and the one individual who deserves most credit for making each detail of the Convention a success was our beloved City Union President, Mrs. L. M. Hamilton. The co-operation given her by every member of the B. W. M. U. of Lauderdale County was beautiful to behold.

If we tried to "Lift up our eyes and look upon the fields", as the missionaries brought those soul-stirring messages, surely we will not stand still but will accomplish more for the on-going of the Kingdom. Those who were privileged to attend the Convention, we feel assured, have considered anew the sufferings of Christ, have seen more of His love, have been inflamed with zeal, have had their hearts kindled—and have been constrained to live henceforth for Him.

"Onward, through the silence of the way,
 Forward, up the steep path, day by day,
 Balancing the great weight of the cross,
 So that others are not conscious of thy loss,
 Smiling, though the heart is full of tears,
 Helping others still to master fears—
 This is what Christ meant that we should be

When He said: "Take up thy cross and follow me."

Again thanking you, I am

Gratefully yours,

—Mrs. E. R. Simmons,
 Vice-President Fourth District.

Y. W. A. Banquet at Meridian

By the twos and dozens we streamed into the Southern Hotel Coffee Shop of Meridian on Wednesday, April 12, until over a hundred had assembled to see the Good Ship Y. W. A. launch out into her twenty-first year by celebrating her twentieth anniversary. Under the efficient supervision of Mrs. Oscar Yarbrough and her committee the room was beautifully decorated as fitting a sea voyage. The Y. W. A. colors—green and white—were used in the place cards, which were small ships with white mints for life savers; the programs too carried the effect. The color scheme was also used in the delightful serving the committee provided. Ships and bowls of lilies alternated for table centerpieces.

As soon as we entered we saw we had come to a Fellowship Festival and we almost became dizzy and seasick with the sight of so many ships. We boarded safely and began our journey under command of Miss Sallie Paine Morgan as Captain and under the guidance of Miss Fannie Traylor as Pilot. Miss Elizabeth Kethley lifted anchor by asking guidance of the Master Pilot on the voyage across the sea of missionary service.

Members of Y. W. A. who have not the pleasure of taking this voyage may think we are traveling alone, but we're not, as we were told by Miss Virginia Miller of M. S. C. W. Our escorts are the good ships W. M. S., G. A., R. A., and Sunbeam. She also gave toasts to Miss Mallory and Mrs. Aven. Miss Burma Sansing of B. M. C. gave a toast in appreciation of the pilot, Miss Traylor.

Miss Ida Kate Pack of M. W. C., who was at Ridgecrest last summer, assured us that our ship was well equipped with life savers, such as Prayer, Mission Study and Personal Service, to insure the crew and passengers against indifference and such dangers.

Although Ship Y. W. A. has traveled many seas, Miss Kathleen Mallory told us there were many seas yet ahead.

At exactly seven o'clock our captain thought our voyage had been long enough and she bade us all stand. We joined hands and sang "Blest Be The Tie".

Propelled by Prayer and guided by the Master Pilot this ship Y. W. A., we are sure, will never go aground but will come safely into port.

Respectfully,

—Burma Sansing.

Data Concerning W. M. U. Registration at Louisville, Ky., May 2-4

Registration at Louisville, Ky., for delegates, visitors and women missionaries to the W. M. U. annual meeting will open at 9 o'clock on Monday morning, May 2, in the large Sunday School room of Walnut Street Baptist Church to the left of its St. Catherine Street entrance. It will continue at this church until 6 o'clock that Monday night, opening again in the same place at 8 o'clock on Tuesday morning. There will be no other place in Louisville for W. M. U. registration.

The opening session of the W. M. U. annual meeting will be held at 8 o'clock on Monday night, May 2nd, at Warren Memorial Presbyterian Church. The other five sessions will all be held at Walnut Street Baptist Church on Third and St. Catherine Streets. When the Tuesday morning session commences at 9:30, registration will be suspended until the close of that session, to be resumed at the noon hour. As each delegate registers she is given a large envelope containing the annual meeting program and other helpful data. The delegate's badge is

also secured upon registering. It is earnestly hoped that every W. M. U. delegate and visitor will register as soon as possible after arrival in Louisville. Any unregistered delegates who reach Walnut Street Baptist Church during one of the sessions will be seated in the special section reserved for unregistered delegates. Upon adjournment of that session they will be expected to register, as no delegates or visitors will be registered during any session.

Each state is entitled to only thirty-nine delegates, not including the state W. M. U. vice-president. The thirty-nine cards for each state are sent to the state W. M. U. vice-president, who distributes them according to the policy of the given state. The vice-presidents or their accredited substitutes will be at the registration tables in Louisville so that any delegate who has not received her card may be properly identified.

The number of visitors is limited only by the large auditorium of the church, the capacity of which is 1,500. There all the W. M. U. sessions will be held except on Monday night at 8 o'clock, when the program for the commencement of the W. M. U. Training School will be rendered. This session will be held at Broadway Baptist Church. No cards are sent to the states for the visitors, such cards being secured at the registration tables in Walnut Street Baptist Church.

Visitors arriving after a session has opened will be seated by the ushers in the regular visitors' section. Upon adjournment they will be expected to register, at which time they will receive their badge and program. Every delegate and visitor is urged to allow time so that the full name and address may be legibly entered. Visitors are asked to indicate in registering whether or not they wish a copy of the minutes of the meeting.

From the state leaders the state badges are to be secured by both delegates and visitors. All who go to Louisville are urged to wear their state badges, as the official badges which are secured upon registration in Louisville do not bear the name of any state.

—Kathleen Mallory,

W. M. U. Corresponding Secretary.

B. B. I. COMMENCEMENT

The ninth Commencement exercises of the Baptist Bible Institute will be held Thursday and Friday, April 28th and 29th.

Four to five p. m. Thursday—reception to student body, Fountain Circle.

Five forty-five p. m.—luncheon. Principal address by Rev. S. C. Rushing, pastor Baptist Church, Raymond, Mississippi.

Eight o'clock—musical program, Institute Auditorium, under the direction of Prof. E. O. Sellers.

Eleven a. m., Friday—Baccalaureate Sermon, Managan Chapel, by President B. H. DeMent, at request of graduating class.

Eight p. m.—Graduation Exercises. Baccalaureate Address by Mr. J. E. Byrd, Sunday School Secretary of Mississippi Baptist State Convention. Conferring of degrees, diplomas and certificates by the President.

Thus will close the best session of our brief and Heaven blessed career.

Fraternally yours,

—B. H. DeMent.

Brother J. P. Harrington of Crystal Springs has conducted a helpful meeting in the West End of Jackson, just across from the Old Ladies' Home. He was assisted by Pastor S. J. Rhodes of East Moss Point, who led the singing. The meeting was good in spite of hindrances from the weather, which made the tent at times uncomfortable. The hope is for a church to be organized in the tent of town, which is needed, for the city is growing rapidly in that direction. A Sunday School will probably be organized, and preaching maintained for at least part time.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Conferences for the Next Two Weeks

Our conferences for the last few weeks have been splendid for the most part; weather conditions and school commencements have kept some of the conferences from being what we had expected, but of course we could expect this in a big program like this, covering most of the state in five weeks. During the next two weeks we will hold about twenty conferences. The following have been definitely arranged and others will have been arranged within a few days:

Sunday, April 24, Collins, Winona; Monday, April 25, McAdams, Ethel, Starkville; Tuesday, 26, Ackerman; Wednesday, 27, Noxapater, Scooba; Thursday, 28, Philadelphia, 41st Ave. Meridian; Friday, 29, Newton, Raleigh; Monday, May 2, Brookhaven; Tuesday, May 3, Tupelo, Magnolia; Wednesday, 4, New Albany; Thursday, 5, Pontotoc, Fayette; Friday, 6, Port Gibson, Calhoun City.

Make plans to carry a good crowd from your union to the conference in your county.

Solution for Preaching Attendance

Mr. A. W. Talbert, Director of Davis Memorial B. Y. P. U., reports a fine plan for helping the preaching attendance. Every member of every B. Y. P. U. is asked to take notes on the pastor's sermon at the evening preaching service; recognition will be given to the one who has the best notes at the end of the month. Mr. Talbert reports that it is working fine.

The Spirit of Service

We are using this month and first week in May some of our leaders in various parts of the state for our conferences; these leaders are giving all the way from one day to a month to the work and it is an unselfish, voluntary work for which we are grateful. Here are the names of these splendid servants of the Lord: Mrs. D. A. McCall of Jackson, Miss Mary Frances Johnson of Columbus, Mr. A. W. Talbert of Jackson, Mrs. F. Q. Crockett of Sumner, Miss Sallie Paine Morgan of Blue Mountain, and Miss Joy King of Jackson. It will be impossible to estimate the results of the service of these workers; we are deeply indebted to each of them.

When It Comes to Pastors

When it comes to pastors, Mississippi has the world beat. We have in our state a group of the noblest men God ever called into service, men who believe in doing the right thing, men who will cooperate in putting a program over, men who will stand by the program when it has been made. These are the sentiments of the B. Y. P. U. department

anyway, for we have in almost every case found a response on the part of our pastors, and this is a flower while they can enjoy it. The B. Y. P. U. work of Mississippi has had its success in the hearty cooperation of our church leaders, our pastors being right in the midst of this group. Interest and cooperation continues to increase; the General Organization is meaning much to the churches that have set it up and here is a little verse that is true to its message. Sing it to the tune of "Washington Lee Glide":

When all our Baptist churches organize
A B. Y. P. U. they'll be counted wise,
They'll hold their young folks and their old folks too,
Because a graded union makes a place for every one
And trains them in the Master's way,
To do with zeal their work from day to day,
So we will talk it, boost it right along, with a song,
B. Y. P. U.

Bunker Hill B. Y. P. U.'s

Bunker Hill is a country church in Marion County, and demonstrates to the world that it isn't the town church only that can put over a good program. They have all three B. Y. P. U.'s, and a report from the Leader of the Junior B. Y. P. U., Miss Nell Evans, shows the union to be A-1 for the first quarter of the year. This splendid church goes to full time the first of September, and why shouldn't it? And why shouldn't many, many others in the state? Take Bunker Hill as an example, follow her in her march of progress.

A New One for Marshall County

Miss Susie Anderson, Corresponding Secretary of the newly organized union at Carey Chapel, Marshall County, reports the organization of two good B. Y. P. U.'s for their church. The organization was the result of the good work of Associational B. Y. P. U. Vice-President Jesse Hurdle. Carey Chapel is one of his group of churches. The President of the Senior union is Mr. John Teel, Jr., the Secretary Miss Evalena Anderson. The Intermediate union elected Miss Lelia McDugle as President and Miss Avabell Teel as Secretary. And so the good work goes on.

RIPLEY

During the week of study course March 6-12, we studied the book, "People Called Baptist." The largest member ever known to take a study course in our B. Y. P. U. enjoyed this study.

At the election of officers for the

present quarter the following were elected.

General Director, Mrs. C. S. Wales, Pres. Hermie Porter, V-Pres. Cedell Morgan, Sec. Natha Simmons, Treas. Caddie McAlister, Cor. Sec. Lillian Bennett, Chorister—Laura Moore, Pianist—Mary Nancé.

Group Captains—No. 1, Elizabeth Day, No. 2, Eula Mae Dixon, No. 3, Plaudas Reaves, No. 4, Maybelle Bartlette.

The members of the B. Y. P. U. deeply regret the serious accident that happened to our counselor, Mrs. W. E. Clemmer, when she fell and broke her leg on Friday, April 8th. She was rushed to Memphis and placed under the care of Dr. Campbell at his Clinic. Mrs. Clemmer has been counselor for the past three years and we realize the loss of her presence and help but each member is determined to do all they can to make the B. Y. P. U. grow.

Cor.-Sec.

B. Y. P. U. STANDARD OF EXCELLENCE

The writer is in receipt of a pamphlet by Arthur Flake entitled "How to Reach and Maintain the Standard of Excellence of a Senior B. Y. P. U. Two statements in the Introduction are quite noteworthy, which are as follows: "Almost every thing of importance affecting the B. Y. P. U. is incorporated in the Standard of Excellence," and again, "It, the Standard of Excellence, has kept the fundamental things in B. Y. P. U. work before our young people in a simple and definite way."

With these two significant statements in mind, the writer confesses a sore disappointment, and even a bit of amazement, that the matter of church attendance is not so much as mentioned in the standard, Judged by this standard alone, a given B. Y. P. U. could be an "A-1" organization without a single member ever attending a church meet-

(Continued on page 16)

An Invitation

We especially invite all high school graduates and other young people of school age to enter our school immediately after the present term closes. In inviting young people to enter our school, we do so because we know that we can give them a type of preparation for business employment that will put them in line for a good position with constant opportunity for advancement.

New classes are formed in all departments to meet the demand of new students.

For full information and rates, write, telephone or call

Draughon's Practical Business College

Mississippi's Largest School Of Business

Jackson, Mississippi



Betty Buzz stars in screen comedy

FLIT spray clears your home of flies and mosquitoes. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

FLIT

DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches



"The yellow can with the black band"

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PROHIBITION DEPARTMENT

By T. Bailey, D.D.
Fourteen Prohibition Points.

Mr. Wayne B. Wheeler, General Council of the Anti-Saloon League, in a recent letter, enumerated fourteen points showing the benefits of prohibition:

1. Drunkenness among first offenders has been reduced from 20 per cent in 1914 to 7 in 1920 and less than 6 in 1925, in New York City.

2. Annual arrests for drunkenness are 500,000 fewer under prohibition than in the ordinary license year, and drunkenness has been cut two-thirds in States wet before the Eighteenth Amendment went into effect, according to Professor Irving Fisher.

3. Alcoholic insanity has been reduced. An illustration is the typical wet State of Connecticut, where the reduction is more than half.

4. Juvenile delinquency has greatly decreased, according to the Children's Bureau. No safeguard for the rising generation has yet been found more effective than prohibition.

5. Six billion dollars has been added to our national wealth annually under prohibition, Professor Irving Fisher of Yale finds.

6. The total number of savings accounts number nearly five times as many as when national prohibition was proposed in 1919. Over half the bank deposits now are savings accounts, and the interest on them is nearly a billion dollars a year, as much as the Government spent in any year before 1913.

Points to Billions in Insurance

7. Prohibition is largely responsible for the buying of over a billion dollars' worth of insurance per month, or about \$14,000,000,000 yearly. Of that \$2,102,360,000 was issued in the first ten months of 1926, carried most largely by the very group formerly the patrons of the saloon.

8. Each month the nation absorbs over half a billion dollars' worth of stock of new corporations. Over one in five of the people of the United States now own securities.

9. The colleges are crowded with boys and girls, many of whom would have had to go to work and forego an education if the saloon had continued to sap the family purse.

10. The Census Bureau shows that our pauperism ratio is the lowest in our history.

11. A new building record has been set under prohibition. Forty-one per cent of the new houses are workers' homes and half the building operations are residential. The furniture production of 1925 showed an increase of 11 per cent over 1923.

12. Labor has benefited, as Warren Stone and many other leaders have stated. Sixteen new labor banks have been organized and many labor temples have been erected.

13. The churches show the greatest gain in membership in their history.

14. The four largest chains of

5-and-10-cent stores report a monthly business of nearly three times as much in 1926 as in 1917."

JOTTINGS FROM LOUISVILLE

This week we have enjoyed another inspiring Missionary Day. The speaker of the day was Dr. T. B. Ray, the assistant of Dr. J. F. Love. "The Field Missionary" was the subject of his address, which was read from manuscript. His visit here was for two days, and he delivered four such addresses on the work of the missionary. These addresses are chapters of his book which is soon to be published. The chapter on "The Field Missionary" deals with the direct problems of the missionary as he comes face to face with his problems of preaching and personal service.

Dr. W. O. Carver spoke just before Dr. Ray's address, and mentioned especially the Chinese question. His conviction is that within two years the Gospel of Jesus Christ will have a free course and victory never before known. However we may look at the China question, it is serious, yet in faith we must look beyond the valley of shadows and see "the one divine event toward which all creation moves."

The Mississippi group elected officers for next year as follows: President, A. M. Tate; Vice-President, Silas B. Cooper; Secretary, Mrs. Otho A. Eure; Treasurer, W. S. Hardin; Pianist, Mrs. I. B. Golden; Reporter, Richard H. Campbell. We have had a year of good fellowship here this year, and hope to see a full representation back next year.

Thursday and Friday of this week we have had with us Dr. Harvey Beecham who is with the architectural department of the Sunday School Board. He made two addresses in chapel, lectured to the Church Efficiency Class, and gave a stereopticon lecture in Mullins Hall last night. In this lecture he showed pictures of some very old styles of church architecture in Europe and came on to the present style, showing the different kinds we now have in different churches. In his chapel talks he emphasized Bible study, and the ministry of teaching and preaching. "There is great power in the Bible when it is gotten into the hearts of people. A ware-room full of Bibles is no good so long as they are stacked there. The preacher must preach, and not try to make his pulpit a lecture room. His ministry is to feed the emotions of the heart with divine truth. Then the teaching work of the preacher is not to be slighted. Each has its own place. It is near tragedy when anybody knows how to teach the Bible better than the pastor, and he leaves his Sunday School to run alone. He sighted us to two great American preachers whose work failed to continue after their death. These were Beecher and Talmadge, great men of God, great orators, but passing on without having established schools to continue their work.

On Friday of last week the chapel exercise was conducted by students of the Seminary who are not Bap-

tists. There are here students from seven other Seminaries. The service was led by Bro. John W. Bowman, Presbyterian missionary to India.

Prayer meeting was held in Mullins Hall Monday night for the missionaries in China and their work. Bro. E. E. Steele and Bro. Ira D. Evanson spoke on the Chinese trouble, and told some of the trials that missionaries undergo. They speak from experience, for both of them have been in China. Prof. J. M. Adams followed them with Scripture reading and exhortations to trust in God and work for the bringing in of His Kingdom.

Richard H. Campbell.

COMMENCEMENT, S. B. T. SEMINARY

Baccalaureate Sermon

Sunday afternoon, May 1, at 3 o'clock, by Dr. Solon B. Cousins, of Richmond, Virginia.

Missionary Address

Monday morning, May 2, at 10:30 by Dr. R. J. Bateman of Ashville, N. C.

Alumni Address

Tuesday morning, May 3, 10:30, by Rev. William Harrison Williams of St. Joseph, Mo.

The graduating exercises, where degrees will be conferred and addresses delivered by members of the graduating class will be held in the Armory, 5th & Walnut Streets, at 8 o'clock, Tuesday, May 3rd. These exercises are to be in the Armory the night before the Southern Bap-

tist Convention convenes in order that all messengers and visitors may be able to attend who desire to do so.

It is learned that many class reunions will take place among former Seminary students during the Convention period.

We extend a cordial invitation to all former students and all visitors and friends to attend these exercises. All of the exercises except the Tuesday night service, will be held in the Chapel of the New Norton Hall at "The Beeches," 2825 Lexington Road.

E. Y. MULLINS.

LULA

The Lula Baptist Church has just closed a revival, beginning March 27th and lasting through April 3rd. Rev. S. G. Pope of Moorhead assisted the pastor, Rev. R. A. Eddleman, in the services.

Bro. Pope is surely a "man of God" and a great teacher as well as preacher. No plays of emotionalism marked his sermons, but they were each and all deep, spiritual messages. One outstanding feature was that many made pledges to have family altars in their homes. Who knows the result of such a movement?

Twelve new members were received into the church. This is the second time we have had Bro. Pope in our midst. In 1910, when he first started in the ministry, he held a meeting here and on both occasions has endeared himself to the people of the community.

SELECTED PROGRAM MATERIAL

FOR MOTHER'S DAY, CHILDREN'S DAY AND OTHER SPECIAL OCCASIONS

All grouped in one folder . . . Write for "Mothers' Day" Folder

BAPTIST BOOK STORE, JACKSON, MISS.

Evangelist Bill Colegrove is now making engagements for the Spring, Summer and Fall. His terms are most liberal. Dr. H. P. Hurt, Union Avenue Baptist Church, Memphis, says, "By all means have Colegrove. He is the most satisfactory evangelist we have had in our twenty-five years in the pastorate." Not a large, expensive party, just such as every church needs and can have. Address communications in care of Central Baptist Church, Memphis, Tenn.

THE SECRET OF SUCCESS—HIGHER EDUCATION

The one best investment—higher education.

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The one best school—Blackstone Institute.

We can help you to climb—to bar examination, to degree LL.B.

Let me send you particulars.

G. T. HOWERTON, Starkville, Miss.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

- Learn one each day. Learn them 'by heart'. There is a difference in memorizing and learning by heart.
50. Fear God and keep His commandments, Eccl. 12:13.
 51. Follow peace with all men and holiness without which no man shall see the Lord, Heb. 12:14.
 52. For what shall it profit a man if he gain the whole world and lose his own soul? Mark 8:36.
 53. For none of us liveth to himself and no man dieth to himself, Rom. 14:7.
 54. For where two or three are gathered together in my name, there am I in the midst of them, Matt. 18:20.
 55. Fear not, I am with thee, Gen. 26:24.
 56. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted, Heb. 2:18.

THINGS THAT ENDURE

Honor and truth and manhood—
These are the things that stand,
Though the sneer and gibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day,
But truth and honor and manly worth
Are things that endure away.

Courage and toil and service,
Old, yet forever new—
These are the rocks that abide the shock
And hold through the storm, flint true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after the rage is still.

Labor and love and virtue—
Time does not dim their glow;
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"
But a lie whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million years
Is good for a million more!
—Ted Olson, in Forbes Magazine.

YOUTH

Youth! How the word sends a thrill through our being! Vivid, active, inquiring, inspiring youth. Arrogant, selfish, thoughtless, ruthless, heartless youth. Dominant, courageous, intolerant, keen witted, torch bearing youth. Beautiful, loving, lovable, just, truth seeking youth. What a heap of adjectives

to apply to one word! But they are all usable and more on the subject of youth. It is not to be disposed of with a line or two from an older person expressing his horror and the hopelessness for the nation in the hands of the rising generation. Did not his father say the same when he was young, and did not his father say the same when he was young, and did not his father say the same when he was young? And on back as limitless as "And another grasshopper came in and got another grain of corn, and another grasshopper came in and got another grain of corn," until we reach the first parents; and with some truth in the horror and hopelessness of each. But we can't lay the fact that the world is awry on the qualities and tendencies of youth; however much those who feel responsible would like somewhere to put the blame. The indifference of those who are older pleases Satan mightily, we can't call them the middle aged because that class doesn't exist except in the minds of others. No person is middle aged to himself—not expressedly so at any rate. We have heard many people say, "I am old." But who ever heard anybody say "I am middle aged"? It simply isn't done. The great responsibility for the solution of the age old problem, "What is our country coming to with the present day youth?", lies upon those who would be middle aged if such a class existed. And they are prone to deplore rather than to do something about it. It is this very inactivity which often causes the disgust and the revolt of youth. We think that Peter, about whom we are having the privilege to study in our current Sunday School lessons, possessed the eternal spirit of youth, although we are told he was the eldest of the twelve. He always believed in doing something and he promptly did it. If it was right he came to higher heights, if it was wrong he was penitent, but the next time he was just as quick to do. Dr. McGlothlin in giving the characteristics of those of senior age in Sunday School, those in the Young People's Department, follows this line of thought:

They love the positive virtues. This age is one of activity and ambition rather than one of restraint. Life is running at the full and is constantly seeking to express itself. It is impatient of restraint and of coolly calculating morality. "Do" is the watchword and slogan rather than "do not." It responds to the call of the big, the heroic, to uncalculating devotion to a great cause. It is an unselfish age, one that needs to be given something to do. Activity in some good cause is the best restraint from sharing in something bad. Let those who have the direct-

ing of these young people's lives constantly seek something for them to do. The appeal must be made to the heroic, the active, the effective, the large, the worthwhile; the lives of those who have been doers should be held up as examples. About the worst thing that could be done would be to present the restraining side of religion only. It should be pointed out continually that the restraints of religion are only to secure greater efficiency in doing the tasks of life, that our religion is our greatest asset in living and doing.

This is the time when being an "O. O." makes the greatest appeal. Once Mr. Moody was introduced to a business man who asked, "Is this young man an O. O.?" The one who was presenting him said, "What do you mean by an O. O.?" The answer was, "Is he Out and Out for Christ?"

This is the age of great decisions, notwithstanding the fact that our young people may seem so careless, undeveloped, indifferent, apparently lacking in interest and emotion. Religious duties seem to sit lightly on their consciences and they hide their real feelings. And yet this is the period in which the young man decides his career or calling, in which young people often choose their life partners. Young men decide to enter the ministry, both young men and young women decide to devote life to missionary endeavor, and multitudes determine in this period how useful they are to be to the Kingdom of God and the church at home. So in spite of their frivolity it is a serious time of life, and one from which no one should be allowed to pass without being given the opportunity to become a Christian, not alone being given the opportunity, but being constrained to accept Christ. For however much is being said (and there is a very great deal) about the waywardness and immorality of the youth of our land, however many things may be pointed out as the causes there is just one cure. Better schools, better living conditions, better associates, better home training, better reading material all come to naught if they do not lead to the one cure. They "must be born again" and become new creatures in Christ. And the magnitude of the sacrifice which Christ made will appeal to glowing virile youth as to no other age.

"A young English soldier wrote home to his father from the trenches, saying, 'Dad, this war had to be that I might be saved!' The father was reading the letter to a friend, and said, 'Just fancy, our George thinking that God would cause, or permit, all this upheaval that he might be saved!' 'Ah," replied the friend, "God upheaved more than all Europe that your George might be saved. Calvary was a greater tragedy than this war, and Calvary had to be that I might be saved."

LEXINGTON

The Lexington Baptist Church closed one of the most successful revivals in the history of the local

denomination last Sunday night, after a ten days' services, conducted by the pastor, Dr. H. L. Martin. Large crowds were present at the initial service, and these served to spread the good news to all parts of the county, and each night many representatives from every community in Holmes County gathered to hear the inspiring messages, scholarly prepared and masterfully delivered by the beloved leader in charge.

The morning services were Bible studies led by the pastor, the lessons being the epistle of Paul, the Apostle, to the Philippians, and the subject was eagerly followed by the vast throngs that came every day with their Bibles, to more thoroughly familiarize themselves with this part of the New Testament.

The music was also one of the greatest treats ever heard, for aside from the large augmented choir composed of voices from every church in the city, the singing was led by the Mississippi Male Quartet, composed of Messrs. W. P. Sides, Oscar Landrum, L. V. Martin and J. V. Wilson. Their numbers at each service seemed to tell the story of Him and His glory, and the free will offering taken upon the last day, was given these splendid young men for their wonderful work in the revival. Every business house in the city closed its doors for the morning's services, and attended almost to a man. This cooperation was not only appreciated by the pastor and membership, but typified the high ideals and splendid citizenship of Lexington. Each service was an honor service to a particular group: Monday night, the ladies and men of the Eastern Star and Masonic bodies and Jewish citizens; Tuesday morning, the boys and girls of the High School; Tuesday night, Holmes County night; Wednesday morning, ladies and girls; Wednesday night, Girl Reserves and Boys' Hi-Y; Thursday night, Episcopalian and Presbyterian night; Friday night, Methodists.

The revival accomplished a great good in the community, established fresh contact and Christian fellowship with all denominations, and added eight members to the church rolls. It was a great blessing to Lexington, and a still greater accomplishment towards advancing His Kingdom.

—Tom Shepherd.

OLD MINUTES OF BETHLEHEM ASSOCIATION

The Bethlehem Association was one of the pioneer associations of Southeast Mississippi.

It served its time and merged into other associations. As I was Clerk of that body for twelve years I know it had a bound record that Bro. J. L. Boyd would appreciate and find of help to him. I write this hoping some one may see it and help us to locate it. I suppose it must have been left in the hands of the last Clerk.

Will not some one help us to locate that record?

—J. L. Williams,
Enterprise, Miss., R. 3.

Sunday School Department

THE SUNDAY SCHOOL LESSON

April 24, 1927.

R. A. Venable.

Peter And The Transfiguration—

Mark 9:2-10; II Peter 1:16-18;
Matthew 17:1-13; Luke 9:28-36.

Jesus takes Peter, James and John, the three composing the inner circle of the Apostolic group, "apart to themselves alone," and ascends one of the lower heights of Hermon, "whose snowy summit towered aloft a little distance northward." Jesus ascends the lofty mount, not to be transfigured but to commune with his Father as he was wont to do under the insufferable burdens imposed by the service he came into the world to render.

1. The attendant circumstances of the transfiguration are given in the simplest possible form. The accounts given by Matthew, Mark and Luke should be compared, as they mutually supplement each other. "And after six days, Jesus taketh with him Peter, James and John, and bringeth them up into a high mountain, apart by themselves." (Mark 9:2) Luke supplements Mark here in that he tells the purpose Jesus had in this retirement to the mountain. "He went up into the mountain to pray." Whether the three disciples were engaged with him in prayer is scarcely borne out by the account given us. It is a question of some interest whether Jesus ever prayed jointly with his disciples. He prayed in their presence, and he prayed for them, but probably never with them. Jesus was accustomed to repair to some silent place to pray; the sanctity of the hour should not be broken in upon. He taught his disciples to do likewise. (Matt. 6:6). Luke seems to imply that while Jesus engaged in prayer the disciples were weighed down with sleep. (9:32). In that case Jesus alone was engaged in prayer. The language is not perfectly clear. It may be the language describes their condition rather than their state. They were sleepy, but not asleep.

2. The transfiguration itself is one of the greatest mysteries connected with our Lord's earthly life. Its importance is emphasized by the threefold record found in the Gospel of Matthew, Mark and Luke, with a possible reference to the same event in the Gospel of John, 1:14. The words employed to describe the transcendent mystery were wholly inadequate to portray a scene sweeping far beyond the limits of human speech. The luster of divine glory challenges all human thought and expression, and leaves us to wonder, praise and adore. "And he was transfigured before them, and his garments became white and glistening, exceedingly white, as no fuller on earth can whiten them." (Verses 2-3) Matthew says, "And his face did shine as the sun,

and his garments became white as the light." Luke says, "And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling."

(1) Luke says the transfiguration came while he was praying. (2) He says also that "His countenance was altered." (3) Matthew says, "His face did shine as the sun." (4) Mark says nothing of his face. "He was transfigured before them," his garments became white and glistening." The transfiguration revealed Christ in his divine glory as Son of God. If, as is generally understood, it took place at night, the spectacle of the face of Christ, shining like the sun in his strength, must have been inexpressibly glorious. His form shone not like that of Moses with borrowed light, but with a glory which came from within and was his own. "We were eye witnesses of his majesty," said one of the witnesses. (II Peter 1:16-18) "And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." (Jo. 1:14.)

3. The ineffable glory of the transfiguration scene centers around Jesus, the Christ, Son of God, but our interest is enhanced by the heavenly visitants, Moses and Elijah, who suddenly appear, amid the splendors of that effulgent glory of the heavenly world. "And there appeared unto them Elijah with Moses; and they were talking with Jesus." (Verses 4) Luke alone tells the topic of conversation between Moses, the representative of the Law, and Elijah, the representative of the Prophets, and Jesus, the Founder and Representative of the Gospel. "They spoke of his decease, (exodus, departure), which he was about to accomplish at Jerusalem." (9:31) That Exodus, which he had recently spoken of to his disciples was not unknown to these celestial visitors and was with them, as with him, a subject of absorbing interest.

4. Though the disciples, weary and worn, were heavy with sleep, the heavenly scene drove all drowsiness from their eyes. They were awakened. They will filled with the majesty of the entrancing exhibition of divine glory. It was awful, disconcerting, overpowering. It left no room for sober thinking. The impulsive Peter, caught within the abounding tide of the heavenly mystery, found a tongue to say something the significance of which he wist not. "And Peter answered and said to Jesus, Rabbi, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses and one for Elijah, for he knew not what he was saying; for he became sore afraid." (Verses 5-6) A noted writer has sought to express the motive and meaning of Peter's language. "It was indeed a foolish speech. Had he paused to consider, he would have held his

peace. Nevertheless, he had a purpose in his mind; and wild as it may have been, it was one which only a generous and loyal heart could have conceived. He was haunted by the Master's announcement of his passion, and the scene on the mountain top suggested to him a way of escape. "Wherefore," he asked himself, "Why depart from this holy place? Wherefore, descend to the plane and resume the weary conflict? Wherefore, go away to Jerusalem and endure the awful doom? Let us abide here on this hallowed mountain and prolong this heavenly fellowship." (Smith.) Words spoken under the pressure of an impulse are often an expression of sentiments, desires, apprehensions and fondly cherished cravings, which are hidden away in the secret recesses of the heart. The fate awaiting Jesus at Jerusalem, of which he told his disciples, after the great confession, and which so shocked Peter, may have driven him forth in search of some expedient by which the awful calamity could be averted. A continuation of the scene upon the mount offered a way of escape, and Peter's desire to build three tabernacles was designed to prolong the stay of the heavenly guests and resolve the summit of the mountain, flooded with the undimmed splendor of heavenly glory into abiding peace of his Lord in perpetual fellowship with his heavenly visitants.

5. The closing scene of this majestic mystery forms the climax of this overwhelming display of the divine glory. Luke's account is fuller, in details, than that of Mark. "And while he said these things there came a cloud that overshadowed them. And they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen; hear ye him. And when the voice came, Jesus was found alone." (Luke, 9:34-35) One stands in amazement, beholding the closing scene of this matchless display of the heavenly world.

(1) There came the cloud, the symbol of the divine presence, encircling Jesus and his celestial visitors, impenetrable to Peter, James and John, because of its excess of heavenly radiance.

(2) The ineffable grandeur of the unfolding panorama filled the three disciples with indescribable fear and amazement. They fell with their faces to the ground before the ineffable mystery.

(3) "A voice came out of the cloud, saying, 'This is my beloved Son; hear ye him.'" And suddenly looking round about, they saw no one any more save Jesus only, with themselves." Such was the climax of this transcendent exhibition of divine glory. Moses and Elijah, the representatives of the Law and the Prophets, the precursors of the Coming One appeared, not to remain, but to talk with him in whom the end of the ages converged; to hold converse with him, who was and is the goal of God's redemptive movement, of which movement they were chosen of old, as instruments, through which he made known his

will in the conduct of men, and forecast his purposes in the coming times. They were servants who have come to hold converse with the Son upon the mount of glory—the Mount of God. With their departure came the voice out of the cloud—"This is my beloved Son, hear ye him." Jesus alone is declared by that voice to be the sole and only authority in God's economy of salvation. Every rivulet of authority in all the relations of man to man, and of man to God finds its headwaters in Jesus Christ, Son of God, who is invested with universal authority, whose method of administration is that of love.

6. The caution enforced upon the disciples were in possession of knowledge of events in the earthly life and experience of Jesus, which they were charged not to divulge until after his resurrection. Such secrecy was doubtless imposed because of the conditions of the times. Neither the minds of his disciples, nor that of the people, could assign such a disclosure to its rightful place and give it the evaluation its importance demanded. "And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen from the dead. And they kept saying, questioning among themselves what the rising from the dead should mean." (Verses 9-10)

A profound writer upon New Testament subjects holds that the transfiguration scene was the culmination of the perfect human life of Jesus. Related as man is to the present material world order and the spiritual order; he is here clad in the garb of flesh, through which he is put into correspondence with the present world; if his earthly life is immaculate, absolutely free from sin, when he reaches the limits of his earthly life that passes into the spiritual world order, invested with a spiritual body putting him in correspondence, perfectly with the spiritual. Christ lived such a life, and attained to such a degree of development as to entitle him to this transition from the material to the spiritual. It was the manner of his passing out, which formed the topic of conversation between him and his heavenly visitants, whether from the mount or from the cross. If he went from the mount, he would leave the race of men to which he related himself in his incarnation helpless and hopeless, but if he went by way of the cross it involved not only delay in his entrance upon a spiritualized and glorified state of being, but also all the agony, ignominy and shame of death upon the cross. He chose to delay his entrance and passed into glory by way of the cross, attended by a countless multitude from every tribe, nation, kindred and tongue, rather than to pass into glory alone.

This view has not met universal acceptance, yet it may be the real explanation of the wonderful scene. (2) Others hold that it came as a source of encouragement and strength to Christ as the shadows of the cross began to gather about

(Continued on page 13)

East Mississippi Department

By R. L. Breland

BAPTIST HISTORY

In a letter from Dr. A. J. Holt, now pastor at Punta Gorda, Fla., I take the liberty to publish the following bits of Baptist history that will be of interest to those who are inclined toward such matters. It does not touch our own state but shows how such history may be traced and where it will lead us:

"Old North (Nacogdoches Co., Texas) Church was the first church organized in Texas. I sought and found a complete file of their minutes. From that I found valuable data. I found that the Old North (Union) Church was constituted May, 1838, by Isaac Reed, from members of the Mulberry Baptist Church, Tennessee; by visiting the Mulberry Church I found that Mulberry Church was constituted by members from the old Welsh Neck Church, South Carolina. By visiting the old Welsh Neck Church I found that this Church came over in an organized body from Wales, and Welsh Baptists claim direct descent from apostolic days."

This is valuable history and traces the Baptists of Texas directly back to the apostles and Jesus Christ the Great Head and founder of the church. There is no longer any doubt that Baptists came directly and uninterruptedly from the first church at Jerusalem which church was organized and set up as the first church in the world, the church of Christ at Jerusalem, out from which all true churches have come to this day. This is not the only line of descent that we have of a Baptist Church that traces its line back to the First Church at Jerusalem. Rev. Roy Mason, in his book, "The Church that Jesus Built," gives a chain of historical references that links the First Church of Dyersburg, Tenn., right back to the Apostle John who was the "Disciple whom Jesus loved" and who laid his head on our Lord's bosom the night when the Lord's supper was instituted. Get the book and read it.

Now what the Baptist Research Commission of Mississippi is anxious to do is to get the history of the descent of old Salem Baptist Church, the first Baptist Church organized in Mississippi on Cole's Creek a few miles north of Natchez in 1791. We have the complete history of that church from its organization until it was dissolved some fifty years later, also of those churches which were formed out of its membership down to the present; now if some one can go back to old South Carolina and locate the church from which the Curtises, Courtneys, Joneses, Ogdens, Holts and others who were members of old Salem church and get its history and from whence it came we can trace the Baptist beginning in Mississippi back to the days of the apostles too.

We are asking the assistance of all of the Baptist preachers, churches, associations, institutions and individual members to secure all information possible relating to the history and work of the Baptists in this state. We want sketches of the lives of all leading men and women and churches. If you will write to our secretary, Rev. J. L. Boyd, Magee, Miss., he will be glad to send you blanks to fill out that will give exactly what we want. Tell him the kind of information you can give so that he can send you the proper blank. Any book, pamphlet, minute of church or association, whether it seems to be of much interest or not, send it to Dr. P. I. Lipsey, Clinton, Miss., and it will be preserved and may prove to be of great historic value. Do this will you, please. It is worth the trouble. Look among your old books and papers and dig out those old musty books, pamphlets, letters, papers and other documents and leave them with the Commission where they can be of use and will be preserved. You will be serving a good cause.

NOTES AND COMMENTS

Dr. J. T. Caughley, Macon, Miss., says: "I am desirous to secure two more dates before leaving for an extended evangelistic campaign in England, Scotland and Ireland."

From the Baptist Herald, weekly messenger of Philadelphia Baptist Church, I clip the following:

"Can and Will are cousins
Who never trust to luck;
Can is the son of Energy,
Will is the son of Pluck.
Can't and won't are cousins, too,
Always out of work.
Can't is the son of Never Try,
Won't is the son of Shirk."

The northern part of the state regrets the going of Pastor J. M. Metts from Durant where he has done so nobly for the Master these several years. He has accepted a call to the good church at Columbia, Miss. We congratulate the saints there.

Dr. Luther Little, Pastor of the First Baptist Church, Charlotte, N. C., will assist by doing the preaching in the revival meeting at Coffeeville to begin the third Sunday in July. Rev. W. W. Grafton, of Eudora, has been invited to lead the singing.

It is remarkable how much some of our good members have an increase of their ailments Sundays and how they improve by Monday. How mysterious are thy ways, oh Lord!

The revival of the Philadelphia Baptist Church began last Sunday. Pastor E. L. Davis is doing the preaching and Bro. D. Curtis Hall, associate pastor, is leading the singing. The church has been praying for a mighty awakening. May it come.

Since the Evangelistic School is announced at Clinton for the first week in June every pastor and as many laymen as possible should at-

tend and get the blessings that are sure to be there for them. We need the help in order to be ready as best we can for the campaign for souls during the Summer.

Let's go to the Southern Baptist Convention at Louisville. Yalobusha County has elected Rev. L. E. Roane to represent her in that meeting. The writer is arranging to attend. No meeting that I attend, and I attend all that I can, inspires and helps me like this one. Come and let us go. The delegation from the Grenada territory will leave on Train over the I. C. Railroad May 3rd.

(Continued from page 12)

him. "It was as though the veil had been drawn and the eternal world for a little space disclosed to his view. It was like a vision of home to the exile, like a foretaste of rest to the weary traveler. He was granted a glimpse of the glory, which he had resigned that he might tabernacle among the children of men, winning redemption for them, and an earnest likewise of the joy that was set before him. Nor was that the only consolation which was vouchsafed to him. His heart had been grieved by the dullness of the Twelve, the folly of the multitude, and the hostility of the rulers, and in that transcendent hour, it was revealed to him how his work was viewed by God and the glorified saints. Though he stood alone on earth, misunderstood, forsaken and persecuted, he had Heaven's sympathy and approval." (3) The transfiguration was instructive and inspirational to the disciples, who were with him in the mount. It

lifted them from the low level of incredulity, and repugnance of feeling toward the idea of a suffering Messiah, whose earthly career should end in ignominy, suffering and shame, by revealing to them the glory which should follow. Peter voices the abiding impression made upon him by the majestic scene. "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye witnesses of his majesty. For he received from God, the Father, honor and glory when there was borne such a voice to him by the majestic glory, 'This is my beloved Son, in whom I am well pleased. And this we ourselves heard borne out of heaven when we were with him in the mount.' (II Peter 1:16-18).

"IL DUCE" CORRECT

C.—Did you see where Mussolini has said that "woman is a parenthesis"?

D.—What's he mean, parenthesis?

C.—You know what a parenthetical clause is, don't you? It's an interpolation, a side issue.

D.—Well, then, he's O. K. Woman is a side issue, according to the Bible.—Boston Transcript.

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NEWS

B. Y. P. U.

For variety and interest we gave our B. Y. P. U. program Sunday night in an unusual and unique way. It reminds one of the somewhat ancient custom of friendly calling. However, instead of the whole B. Y. P. U. family making the call, the heads of the families, the presidents, together with six or seven from her family, one group, called upon another union. In that way each union had a visiting president and group to take charge of the meeting and present the program. In one union the program was presented in the form of a debate, the subject being, Resolved that "Jonah was not willing to be a Missionary," while in another it was a group discussion, revealing the effects of one week's study of the book of Jonah. This method of calling seemed to work splendidly. Probably the rest of the families will be given the privilege of finishing the calls soon.

Prayermeetings

There is a splendid attendance and beautiful spirit manifested in the noon-day prayermeetings, also in the floor prayermeetings at night. At noon-day it is a beautiful picture to see so many girls file into the Student Room to pray together over problems and difficulties on this campus, and for all the campuses in this Southland of ours. The girls here feel that the problems of other campuses are theirs too. Many beautiful testimonies for the Saviour and some decisions which are paramount in young lives are being made at that service.

Many of these girls went to Greenwood to the Convention, and have given reports right from their hearts on "What the Convention meant to them," all of which reports stirred our hearts with new zeal.

This week Louise King, one of the representatives to Meridian to the W. M. U. Convention, lifted our very souls so and brought our hearts with pain too with her message from those returned missionaries who cannot go back to their fields of service because we have not fulfilled our obligation to our Saviour.

One Testimony for the W. M. U. Convention

As I sat and listened to those heart-rendering messages that came from hearts on fire with zeal for our Master's work, the thought came to me that while the W. M. U. continues to live and work, God's work will continue to go on.

Truly each one present at that great assembly must have caught a vision as the returned missionaries poured out their very souls in earnest pleas for more workers which are so badly needed in every field. And the most tragic thing about it is that they themselves are not permitted to return to their respective fields on account of finances. Will not God's people answer His challenge and send these workers back and others along with them? If

each one carried away from that Convention that world-wide vision to each church and community represented there, how wide will be the expanse of the inspiration that came from the W. M. U. State Convention!

LOUISE KING.

Election Student Body President.

After a very short ballot, Miss Floraine Porch was elected unanimously as President of the Student Body of Blue Mountain College. Miss Porch is one of the finest girls who has come within the portals of the Institute. During her two years here, she has proven her true worth and wound about her heart such a net work of hearts that it would be impossible for the net to be broken. In addition to her noble character, and splendid qualities of leadership, she is a very attractive young lady. Miss Porch is now Vice-president of the B. S. U. and President of her class. Fortunate indeed is the College to have as Student Body President Miss Porch.

Miss Mary Stratton, the outgoing President, and Miss Porch will represent the Institution at the Student Body Conference in Alabama.

M. S. C. W. NEWS NOTES

The W. M. U. Convention

To a college Y. W. A. girl the "GO" meant go back to my campus and witness for Him. First, by my own life—to so live that all men may know Him; Second, the "go" meant go apart to pray. As was stated again and again by our missionaries prayer is vital to the success of missions. Third, "go" by our giving of substance and service. My vision of missions—Home and Foreign—was broadened; I saw the heathen Chinaman seeking the unknown Christ. My eyes were opened to the heathen Chinamen, negro and Italian who were among us who are seeking the same unknown Christ.

Virginia Miller.

Membership Committee.

This committee had 19 present and reported 31 visits. The Y. W. A. was the only organization with 100 per cent attending the meeting. After the devotional and announcements each group, (YWA, LSB and BYPU and S. S.) went to its respective meeting place. Little Easter Hat Boxes were made for each Baptist girl to remind her of Sunday School attendance on Easter. The S. S. Group is having to work hard this week, because the Seniors are now back. The Y. W. A. officers also met with the Y. W. A. Membership Committee and they are planning to have the "Twentieth Birthday Celebration—the Fellowship Festival" at their next regular meeting. Invitations were made and sent out. The BYPU committee planned definitely to go after absentees. They also fixed little Easter reminders.

Don't Look In This Can

This is the "stop, look and listen" sign which is today standing by the

entrance to the Workshop. It was prepared and placed there by the Membership Committee. It is a big orange colored Ice Cream Freezer. Who could resist looking? It might have contained brick ice cream for refreshment on such a hot day—but it didn't! Even Dr. Sampey slipped and looked when no one was watching, and he says that the inside of the can says: Can't you come to Sunday School on Easter Sunday?

Elections.

This is the season of elections. The new B. S. U. Council for next year is in the process of being elected. Today a nominating committee met for an hour and a half, working and praying that the right type of student would be put on the Council for next year. The elections will take place next Sunday. All of the unit organizations are also electing their officers too. Everything will be ready for the BSU Banquet on the 29th, when Miss Cleo Mitchell and Mr. Frank H. Leavell will be our guests.

L. S. Band.

The program on last Sunday was both entertaining and practical. Since so many of our members expect to work with boys and girls during the summer, it was thought a good plan to have one or two good stories ready for use. So Brunette Dean reviewed and retold The Story of the Happen Prince. Bertha McKay gave a very practical discussion of the use and value of "Tracts." This was part of a discussion found in Dr. Torrey's book: How to Work for Christ.

This Band, in connection also with the Personal Service Committee of the Y. W. A., has been going out on Saturday afternoons to the jail and holding services, and also visiting in local hospitals and among some shut-ins. This phase of the work has been most interesting and as beneficial to those going, as to those being visited.

Revival Meeting.

Dr. John R. Sampey has been with us two weeks in a special Bible Study meeting. He has been using the gospel of John in the morning services and the Acts at night. It has been a rare treat to sit at his feet and listen to him open up the Scriptures. He has spoken twice at the noon prayer meetings, and twice at the college. Tonight is "Student Night"; we are expecting our Quartet to sing, and this afternoon every Baptist girl on the campus is to be visited in the interest of the meeting. A number of girls have helped out in the orchestra and choir. It has been a great meeting.

Brother H. L. Rhodes, of Ackerman, Miss., sends in the list from his church with check for six months. These are renewals as the subscriptions would have expired March 1927. We thank them.

IN MEMORIAM

Whereas, our Heavenly Father in His infinite love and wisdom has seen fit to call to her heavenly home one of our beloved members, Mrs. Ella Ferguson; and, whereas, in her going the Salem W. M. U. has sustained a great loss; therefore, be it resolved:

1st—That in her departure, we feel that we have lost a member who was faithful in the Master's work and consecrated to His service, and one whose devotion to His cause yielded her a joy that radiated to those with whom she came in contact and inspired others to nobler service.

2nd—That we feel that the influence of her beautiful life will live on in our Church and community as well as in our Society, and that we shall strive to be more Christ-like because of her worthy example.

3rd—That we extend our deepest sympathy to her sorrowing loved ones and pray that God will comfort and sustain them during their hours of sadness.

4th—Be it further resolved that a copy of these resolutions be sent to the bereaved family, a copy to The Baptist Record, and a copy spread on the minutes of the Woman's Missionary Society.

ANNIE McDANIEL
MARY OSBORNIN MEMORY OF LITTLE EDNA
EARLE LOTT

As the evening shadows were gathering Sunday afternoon, March 20th, the soul of little Edna Earle Lott winged its way to the God who gave it.

Edna Earle, age 8 years 1 month, was the oldest child of Rev. J. G. and Mrs. Edna Earle Rivers Lott. Our whole town was bowed in sorrow over her sudden death. She had been a ray of sunshine to all who knew her since she was sent to bless the lives of her parents while her father was still a student in a Texas Seminary. How those big blue eyes and sweet smile helped to soften the path and inspire the fond parents to climb higher and faster than ever before. Day by day as the flower unfolded, all who knew her marveled at her intellect and keen spiritual insight, and judgment that was far beyond that of the average child of such tender years. She dearly loved her church, of which she had been a member just one year to the day of her death.

She was an active member of the "Little Sunbeams" and always ready to do her part, however difficult it might be. She could lead in prayer so sweetly and explain difficult passages of scripture.

On the Sunday the Master called her, she very ably interpreted the text, "In my Father's house are many mansions, Let not your heart be troubled." While her teacher and class-mates listened, never dreaming that with the setting sun, she would be in that mansion. She entered the public school at the age of five years, and at once became a favorite

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with her playmates and teachers, always obedient, quiet, unassuming, thoughtful and kind. Her own little class-mates were her pall-bearers.

How she is missed at school, as we look at her little vacant desk, at church, at home, yet we know she is safe and happy up there and we will some day see that dear little white hand waving a welcome to us, for she is waiting and watching for her loved ones I know.

—Her Teachers.

RESOLUTIONS OF MEN'S BIBLE CLASS OF THE LELAND BAPTIST CHURCH

WHEREAS, In His Wisdom Our Infinite and All-wise God has called unto Him, in rest and eternal reward, his faithful child, Mrs. J. G. Chastain, the mother of our esteemed Teacher and beloved fellow-worker, Jas. G. Chastain Jr., and,

WHEREAS, God in His Holy Word has set forth the culminating glory of a life in this world in these words, "Blessed are the dead that die in The Lord, from henceforth, saith The Spirit"—we the members of this class realize anew the goal of our daily endeavor to fill our lives with Christ-like exemplification that we may reap that promise when for us life shall have been rolled up as a scroll, and,

WHEREAS, The life of Mrs. Chastain was lived in such humble devotion to our Lord in highest and greatest service; pouring out her strength and love for years in mission fields; going forth bearing precious seeds of Christian truth unto THE LEAST OF THESE our brethren in Christ, that today many in this generation rise up and call her blessed; her life, spent in sacrificial service stands as a challenging memorial in all our Southland, and overflowing merits the award of our Master "Come ye blessed of My Father, enter ye into all the joys of Thy Lord;" therefore,

RESOLVED, That we, as members of The Men's Bible Class of The Leland Baptist Church, thank God for her life and influence. And for her sorrowing family, who have caught and reflected her vision, we extend our heartfelt sympathy in this hour of separation but triumph, in Christ. We give the assurance that our Christian love and prayers ascend for them, sharing this burden with them, beseeching The God of all mercy that His Grace, sufficient in all trials may abound unto them, that the Peace of The God Eternal who wipeth away all tears from our eyes may encompass them in the ocean of His Love.

RESOLVED FURTHER, That the Secretary transmit a copy of these resolutions to J. G. Chastain, husband of the deceased, at Tampa, Florida; to J. G. Chastain Jr., our beloved teacher; and to The Leland Enterprise for publication.

Adopted April 10th., in unanimous expression of love.

REV. SOLOMON L. GINSBURG

The home-going of Rev. Solomon L. Ginsburg has brought much distress the Foreign Mission rooms. He was called from his labors to

his reward March 31st. His departure for his heavenly home was made from Sao Paulo, Brazil.

Dr. Ginsburg was the son of a Jewish Rabbi, and was born in Suwalki, Poland, August 6th, 1867. He attended the Gymnasium at Koenigsberg, Germany, and the Rabbinical Schools. He was converted in London and seems to have received his first missionary impression in that city. About the beginning of the last decade of the last century Brother Ginsburg went to Brazil. There he providentially fell under the influence of the sainted Z. C. Taylor and was converted to the Baptist faith. He was baptized by Brother Taylor. A little later he was ordained to the Gospel ministry. Brother Taylor and Dr. W. E. Entzminger acting on the ordaining council. Dr. Entzminger preached the sermon. He now writes of Dr. Ginsburg: "His going has made Brazil poorer for me, and I think it is no exaggeration to say that no man among us will be so missed by both the missionaries and native Christians as Solomon Ginsburg. He was decidedly the greatest all-round missionary that ever worked in Brazil of any denomination, and will live in the hearts of those whose path he crossed during his noble ministry—"

"There is absolutely no doubt that he hastened his death by over-work. And the very same thing some of his other brethren are doing because of the woeful lack of helpers to carry on the laborious work and share the burdens."

For about thirty-five years this servant of Christ and apostle to Brazil, witnessed a good confession. In the earlier years of his missionary labors he suffered much persecution. Several times he was imprisoned, but no hardship either of persecutions or labor, could daunt his missionary spirit. He acquired a good degree of facility in the use of the Portuguese tongue, and preached the Gospel of Christ in earnest speech and with a passion for the lost like unto that of his Lord.

He wrote "A Wandering Jew in Brazil," which has had a wide circulation throughout the South, both in mission study circles and among general readers. The book is still on the market and continues to command sales.

Dr. Ginsburg leaves to mourn his absence his wife, who was Miss Emma Morton, and seven children.

He rests from his labors and his works follow him.

One of the saddest reflections that those who knew him and his work best, and loved him, have now that he is gone, is that in these most recent years when his health was failing, the necessities for his work and for his personal care could not be met because of the deplorable financial condition of the Foreign Mission Board. This was an enigma to him and gave him much distress, but he bore this with the same heroic spirit which characterized his bearing of all the hardships of missionary life.

J. F. LOVE, Cor. Sec'y.

WATCHMEN OF GOD

In Ezekiel 33:7, God has told us that we are watchmen. Since we are watchmen it might be well to consider our duties, to ask ourselves the question, "What is a watchman?" We know that a watchman warns. It is his duty to warn. The watchman on a great dam sees danger threatening a city. It is his duty to warn the inhabitants of that city to escape, to prepare for the danger that is coming upon them. That watchman must be alert. He must not be found asleep at his post for it is his duty to see that all is well, and if all is not well, to warn the people of the disaster. When danger threatens, if he does not warn the people their lives are lost at his hands, but when he does warn them he is no longer responsible for what they do. He has done his duty; he has warned them of the impending catastrophe and their lives are within their own hands.

We are God's watchmen; we have received our orders to watch: "So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me."

We are to watch and we are also to warn. God has saved us through Jesus Christ and since we know the way of safety and have heard the command of God to warn others of the wrath to come, it is our duty to hearken unto God's command. It is our knowledge that there is danger ahead so we are held responsible to warn lost men and women to repent and turn to Jesus for safety. If we do not warn them, their blood is upon our hands and we are to answer for it at the last day. If we do warn them, we have done our duty and their blood is upon their

own hands if they do not heed the warning.

Compare Moses and the brazen serpent. There was only one way to be headed. Moses warned the people from God that their only way of safety was to look on the brazen serpent, those who heeded the warning of Moses were saved; those who heeded it not were lost. We are to look to Christ to live, we are to be faithful as was Moses in telling men where to look and live for we are His watchmen. Are our hands clean? Are they bloody?

—Mrs. S. D. Butler.

An Irish fireman, rescuing a woman at a blaze, lost his hold near the bottom of the ladder and landed heavily with the woman on top of him. A doctor hastily summoned pronounced Pat sound, though badly bruised.

"You are a brave gentleman," said the doctor.

"Brave, maybe, but no gentleman," returned Pat, rubbing his injuries, "or I'd a-let the lady go first."—Boston Transcript.

Mr. H. A. Dame, of Tillatoba, Miss., sends in renewals for his church for a year and check for same. We appreciate this co-operation.

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The proceedings of the first general conference of Southern Baptist students, Birmingham, 1926, containing stenographic report of addresses as well as details and findings of the conference. The book is attractively printed, appropriately illustrated, and of general interest as well as particularly valuable to the members of the conference.

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JACKSON, MISS.

(Continued from page 9)

ing, and that would be a very doubtful way of "Backing Up Your Pastor."

We have just about gotten use to the disparagement of church attendance in the Standard of Excellence in Sunday School work, but we were not exactly prepared to see the church altogether ignored, and left out of the list things counted "important" in B. Y. P. U. work.

Let us hope, however, that this omission was not intended, and that those who are responsible for making these standards do not mean to discount or discourage church attendance, and that they will correct this grave error in future editions. B. F. WHITTEN, of this Standard Hollandale, Miss.

Zion Hill, Forrest County

We have just closed one of the best and far reaching B. Y. P. U. training classes ever taught in the Zion Hill Church. We had as our instructors Miss Martha Story, Miss Ida Branson, Miss Johnnie Lou Williamson and Miss Wade Wells, all from the Woman's College. These young ladies proved themselves to be fine teachers. We would not fail to mention Miss Minnie Oswalt, who is responsible for us having such a fine bunch of teachers.

We have one of the very best unions to be found in the country.

We have about one hundred in the B. Y. P. U. Harold Blakney is our President—Prentiss Bowman, Corresponding Secretary.

DODDSVILLE

The Baptist Sunday School of Doddsville observed Missionary Program March 27th. "A Witnessing Sunday School" was the theme, and carried out by all departments and classes.

Chester Eastland gave a reading "God So Loved The World" followed by a story "Little Red Wing" by Willie Ruth Townsend.

Billy Johnson gave "How Ismote Told of Jesus Love."

Randolph Johnson announced each number for the primary and Junior classes. Three songs were sung by them at intervals.

The Intermediates told of needs of Cuba and Panama and sung, America The Beautiful.

The Adult Woman's Class plead for the Mountain Schools. They were represented by Mrs. Oscar Moreland.

Mrs. Cox told of the South's Natural Resources and our duty.

The Adult Men's Class through Dr. Weeks presented "The Unenlisted South."

The natural evidence of our interest was proven by the collection.

"Oh Zion Haste" was a fitting close to our first Missiopyary program. We are still in "Swaddling Clothes"—not having reached our first anniversary.

D. W. SMITH

I want to congratulate you on the selection of Bro. D. W. Smith for

State Evangelist.

He loves souls and is not afraid of a most difficult job. I feel sure of his success.

We are in a meeting now at Marks. The Pastor, Brother Cole, is very popular and has a grip on the situation. Brother R. A. Walker is leading the song service. The outlook is most encouraging. Six

have joined so far, with five of them upon a profession of faith.

W. R. COOPER.

"What are you crying for, my lad?"

"Cause father's invented a new soap substitoot, an' every time a customer comes in I get washed as an advertisement."—Boston Transcript.

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Sail June 17.

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"A Task That Cannot Wait"

Some Home Mission problems that confront the South to-day

1. Manufacturing industries calling the people of all nationalities to great labor centers where religious influence is so sorely needed.
2. Agricultural enterprises bringing thousands of foreigners here for permanent homes, thus presenting a great religious opportunity.
3. An immigrant tide, unparalleled in history, pouring into the South that must mightily shape its civilization.
4. Disregard for law and order, accentuated by the hordes of lawless and ungodly to our doors, thus furnishing a great mission problem.

If we are to win the South for Christ this task must not be deferred.

To accomplish this task the Home Mission Board needs your sympathy, prayers, co-operation and money.

HOME MISSION BOARD

804 Wynne-Claughton Bldg., Atlanta, Ga.